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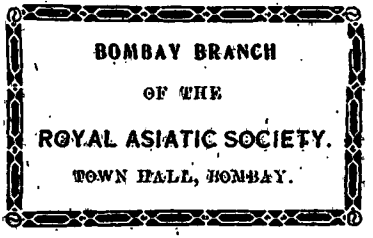

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REMARKS

ON

THE SLAVERY QUESTION,

IN A LETTER TO

JONATHAN PHILLIPS, ESQ.

CONTENTS OF VOL. V.

PAGE

REMARKS ON THE SLAVERY QUESTION, IN A LETTER TO JONATHAN PHILLIPS, ESQ.—1839, ... 5

LECTURE ON WAR,—1839, ... 109

LECTURES ON THE ELEVATION OF THE LABOURING PORTION OF THE COMMUNITY,—1840, ... 151

DISCOURSE OCCASIONED BY THE DEATH OF THE REV. DR. FOLLEN,—1840, ... 235

CHARGE—ON PREACHING THE GOSPEL TO THE POOR—AT THE ORDINATION OF CHARLES BARNARD AND FRED. T. GRAY, AS MINISTERS AT LARGE, ... 267

CHARGE FOR THE ORDINATION OF THE REV. ROBERT C. WATERSTON, AS MINISTER AT LARGE,—Nov. 24, 1839, . . 283

CHARGE AT THE ORDINATION OF THE REV. JOHN SULLIVAN DWIGHT,—May 20, 1840, ... 301

MISCELLANIES.

DAILY PRAYER, ... 327

MEANS OF PROMOTING CHRISTIANITY, ... 335

IMPORTANCE OF RELIGION TO SOCIETY, ... 345

MEMOIR OF JOHN GALLISON, ESQ. 349

APPENDIX.

ON INCREASING THE MEANS OF THEOLOGICAL EDUCATION, &c. 369

THE SYSTEM OF EXCLUSION AND DENUNCIATION IN RELIGION CONSIDERED, ... 377

OBJECTIONS TO UNITARIAN CHRISTIANITY CONSIDERED, 395

DUTIES OF THE CITIZEN IN TIMES OF TRIAL OR DANGER, 411

NOTICE OF THE REV. S. C. THACHER, ... 431

REMARKS

ON

THE SLAVERY QUESTION.

To JONATHAN PHILLIPS, Esq.

My Dear Sir,

On reading Mr. Clay's speech on Slavery, many thoughts were suggested to me which I wished to communicate; and our conversation of last evening confirmed me in the purpose of laying them before the public. I have resolved to give my views in the form of a letter, because I can do my work more easily and rapidly in this way than in any other. A general, methodical discussion of the subject would be more agreeable to me; but we must do what we can. I must write in haste, or not at all. If others would take the subject in hand, I should gladly be silent. Something ought to be spoken on the occasion; but who will speak? My range of topics will be somewhat large, nor, if good can be done, shall I hesitate to stray beyond the document which first suggested this communication.

I shall often be obliged to introduce the name of Mr. Clay; but, as you will see, I regard him in this discussion, simply as the representative of a body of men,

simply as having given wide circulation to a set of opinions. I have nothing to do with his motives. It is common to ascribe the efforts of politicians to selfish aims. But why mix up the man with the cause? In general, we do well to let an opponent's motives alone. We are seldom just to them. Our own motives on such occasions, are often worse than those we assail. Besides, our business is with the arguments, not the character, of an adversary. A speech is not refuted by imputations, true or false, on the speaker. There is, indeed, a general presumption against a politician's purity of purpose; but public men differ in character as much as private; and when a statesman holds an honourable place in his class, and brings high gifts to a discussion, he ought to be listened to with impartiality and respect. For one, I desire that slavery should be defended by the ablest men among its upholders. In the long run, truth is aided by nothing so much as by opposition, and by the opposition of those who can give the full strength of the argument on the side of error. In an age of authority and spiritual bondage, the opinions of an individual are often important, sometimes decisive. One voice may determine the judgment of a country. But in an age of free discussion, little is to be feared from great names, on whatever side arrayed. When I hear a man complaining, that some cause, which he has at heart, will be put back for years by a speech or a book, I suspect that his attachment to it is a prejudice, that he has no consciousness of standing on a rock. The more discussion the better, if passion and personality be eschewed; and discussion, even if stormy, often winnows truth from error, a good never to be expected in an uninquiring age.

I have said, that my concern is wholly with Mr. Clay's speech, not with the author; and I would add, that in the greater part of the discussion which is to follow, my concern will be with slavery and not with the slaveholder. Principles, not men, are what I wish to examine and judge. For the sake of truth and good temper, personalities are to be shunned as far as they may. I shall speak strongly of slavery, for we serve neither truth nor virtue by pruning discourse into tameness; but a criminal institution does not necessarily imply any singular criminality in those who uphold it. An institution, the growth of barbarous times, transmitted from distant ages, and "sanctified" by the laws, is a very different thing, as far as the character of its friends is concerned, from what it would be, were it deliberately adopted at the present day. I must indeed ascribe much culpableness to the body of slaveholders, just as I see much to blame in political parties; but do I therefore set down all the members of these classes as unprincipled men? The injustice, criminality, inhumanity of a practice we can judge. The guilt of our neighbour we can never weigh with exactness; and in most cases must refer him to a higher tribunal. This I say, that I may separate the subject from personalities. To me, the slaveholder is very much an abstraction. The word, as here used, expresses a general relation. The individual seldom or never enters my thoughts.

The principal part of Mr. Clay's speech is an attack on the Abolitionists. These I have no thought of defending. They must fight their own battle. I am not of them, and nothing would induce me to become responsible for their movements. And this I say from no desire to shift from myself an unpopular name. It

will be seen in the course of these remarks, that I am not studying to soothe prejudice or to make a compromise with error. I separate myself from the Abolitionists, from no sensitiveness to reproach. A man, who has studied Christianity and history as long as you and myself, will not be very anxious to shelter himself from what has been the common lot of the friends of truth. However the Abolitionists may have erred, I honour them as advocates of the principles of freedom, justice, and humanity, and for having clung to these amidst threats, perils, and violence. In declining all connexion with them, I am influenced by no desire to make over to others all the censures and invectives of the community; but I simply wish to take my true position, to appear what I am.

Mr. Clay's speech, however intended for the Abolitionists, contains passages at which every man interested in the removal of slavery must take offence; and to these my remarks will be confined. The most important part of it, indeed, has no special bearing on the Abolitionists, but concerns equally all the free States. I refer to that in which we are told, that slavery is to be perpetual, that we have nothing to hope in this respect from the South. Every other part of the speech sinks into insignificance in comparison with this. Coming from any other man, this document would be less important. But Mr. Clay is no rash talker. His legislative course has been distinguished by nothing so much as by his skill in compromising discordant opinions. His speech was meant to be a compromise, to exert a healing power. He does not, in a fit of transient, blinding anger, dash to the ground our hopes of relief from the intolerable evils of slavery. He states

deliberately the grand obstacle to emancipation, and it is one which can only be removed by the dying out of the slaves. He takes the ground, that if the two races are to live together, one must be hopelessly subjugated to the other, so as to prevent collision. Emancipation, he gives us to understand, would be a signal for civil war, to end only in extermination. And as this peril, if real, increases with the increase of the servile class, of consequence every year's continuance of the evil, makes freedom, if possible, more and more to be despaired of. We lament and abhor this doctrine, but are truly glad that it is brought out distinctly, that the free States may know what they are to expect. A vague hope has floated before many minds, that this immense evil was in some way or other to cease. On this ground, such of us in the free States as have written against slavery, have been rebuked. Our friends as well as foes have said, "Be quiet; let the South alone; it will find for itself the way of emancipation. You throw back the good work a century." We have all along known better. We have known that long use, the love of property, and the love of power, had bound this evil on the South, with a triple adamantine chain. We have known, that the increasing culture of cotton was spreading slavery with immense rapidity through new regions, and, by rendering it more gainful, was strengthening the obstinacy with which it is grasped by the owner. We have known, that in consequence of this culture, the northern slave States, whose soil the system had exhausted, have acquired a new interest in it, by humbling themselves to the condition of slave-breeding and slave-trading communities. We have seen, that the institution, if to be shaken or subverted, was to

be stormed from abroad, not by "carnal weapons," not by physical force, but by those moral influences, which, if steadily poured in upon a civilised people, must gradually prevail. It is now seen, that we were right. It is now plain, that the South has deliberately wedded itself to slavery. We are glad to have it known. The speech publishing this doctrine was meant to be a herald of peace, but it is in truth a summons to new conflict. It calls those who regard slavery as a grievous outrage on human nature, to spread their convictions with unremitting energy. I take the ground, that no communities, unless cutting themselves off from the civilised world, can withstand just, enlightened, earnest opinion; and this power must be brought to bear on slavery more zealously than ever.

I observe, in passing, that Mr. Clay, in giving us no hope for the extinction of slavery but in the extinction of the coloured race, puts an end to all expectation of aid in this respect from the Colonization Society, an institution of which he is an ardent friend, and, for aught I know, is now the President; and I trust, his frankness will open the eyes of those, who dream of removing slavery by the process of draining it off to another country; a process about as reasonable as that of draining the Atlantic. Colonization may do good in Africa. It does only harm among ourselves. It has confirmed the prejudice, to which slavery owes much of its strength, that the coloured man cannot live and prosper as a freeman on these shores. It indeed sends out to the public now and then accounts of planters, who have freed a greater or less number of slaves to be shipped to Africa. But these very operations strengthen slavery at home. Could the master send his plantation

to Africa with his slaves, he would serve the cause of freedom. But the land remains here, and remains to be tilled; and by whom must the cultivation go on? by slaves. Of course new slaves must be bought. Of course the demand for slaves is increased; and the price of a man rises; and a new motive is given to the slave-breeding States to stock the market with human cattle. Thus the barbarous trade in men strikes deeper root. No. Colonization darkens the prospects of humanity at home, however it may brighten them abroad. It has done much to harden the slave-holder in his purpose of holding fast his victim, and thus increases the necessity of more earnest remonstrance against slavery.

Mr. Clay, of course, will not allow that the resolution of making slavery perpetual at the South, is a reason for new assaults on the system. He insists, on the contrary, with the whole South, that we, in this region, have nothing to do with the matter; that it is no concern of ours; and that to labour here for the subversion of an institution in other States, is a criminal interference. Interference is the word which has been applied to all agitation of this subject at the North; and the censure implied in the term has misled the unthinking into a vague notion, that to touch the subject here is doing wrong to the South. But I maintain, that there is a moral interference with our fellow-creatures at home and abroad, not only to be asserted as a right, but binding as a duty. This is the first topic of discussion, and its importance will induce me to treat it at large.

We are told, that the slaveholding States, in relation to this point, stand on the same ground with foreign countries, and are consequently to be treated with equal

delicacy and reserve. This position I deny; but grant it; I maintain the right of acting on foreign countries by moral means for moral ends. Suppose that there were in contact with us a foreign state, which should ordain by law, that every child, born with black hair or a darkly-shaded face, should be put to death; and suppose that every sixth child should be slaughtered by this barbarous decree. Or take the case of a community at our door, which should restore the old gladiatorial shows, and suppose that a large part of the population should perish in these execrable games. Who of us would feel himself bound to hold his peace, because these atrocities were committed beyond our boundaries? Who would say, that the tortures of the slain were no concern of ours, because not of our own parish or country? Is humanity a local feeling? Does sympathy stop at a frontier? Does the heart shrink and harden as it approximates an imaginary line on the earth's surface? Is moral indignation moved only by crimes perpetrated under our own eyes? Has duty no work to do beyond our native land? Does a man cease to be a brother by living in another state? Is liberty nothing to us, if cloven down at a little distance? Christianity teaches different lessons. Its spirit is unconfined love. One of its grandest truths is human brotherhood. Under its impulses, Christians send the preacher of the cross to distant countries, to war with deep-rooted institutions. The spiritual ties, which bind all men together, were not woven by human policy, nor can statesmen sunder them.

Suppose that one of the States of the Union should become pledged by its institutions to intemperance, that its laws should be framed to encourage the production

and consumption of ardent spirits. Would not every other State be bound to give utterance to its detestation of this horrible system? Suppose that temperance societies, in their anxiety to purify this sink of corruption, should make its excesses and crimes their standing themes. Who of us would recognise the right of the intemperate State to repel this interference as an assault on its sovereignty? What should we think, were this community to insist, that it would not suffer its character to be traduced, or the product, on which its wealth and revenues depended, to be diminished, and that it would recede from the Union unless permitted to manufacture and drink alcohol unreproved? These questions answer themselves. But I shall undoubtedly be asked, whether intemperance and slavery be parallel cases? They are parallel as viewed in relation to my object, which is, not to weigh the guilt of different crimes, but to establish a general principle, to establish the right and duty of men to oppose the force of moral reprobation to prevalent moral evils, whether in our own or other countries. In regard to the comparative guilt of intemperance and slavery, I will only say, that the last involves the worst evil of the first; that is, it does much to degrade men into brutes. There is, however, this difference; the intemperate man degrades himself; the slaveholder degrades his fellow-creatures. Which of the two is most culpable in the sight of God, let every man judge.

The position is false, that nation has no right to interfere morally with nation. Every community is responsible to other communities for its laws, habits, character; not responsible in the sense of being liable to physical punishment and force, but in the sense of

just exposure to reprobation and scorn; and this moral control communities are bound to exercise over each other, and must exercise over each other, and exercise it more and more in proportion to the spread of intelligence and civilization. The world is governed much more by opinion than by laws. It is not the judgment of courts, but the moral judgment of individuals and masses of men, which is the chief wall of defence round property and life. With the progress of society, this power of opinion is taking the place of arms. Rulers are more and more anxious to stand acquitted before their peers and the human race. National honour, once in the keeping of the soldier, is understood more and more to rest on the character of nations. In this state of the world, all attempts of the slaveholder to put to silence the condemning voice of men, whether far or near, are vain.

I claim the right of pleading the cause of the oppressed, whether he suffer in this country or another. I utterly deny, that a people can screen themselves behind their nationality from the moral judgment of the world. Because they form themselves into a state, and forbid within their bounds a single voice to rise in behalf of the injured; because they crush the weak under the forms of law, do they hereby put a seal on the lips of foreigners? Do they disarm the moral sentiment of other states? Is this among the rights of sovereignty, that a people, however criminal, shall stand unreproved?

In consequence of the increasing intercourse and intelligence of modern times, there is now erected in the civilised world, a grand moral tribunal, before which all communities stand, and must be judged. As yet, its authority is feeble compared with what it is to be,

but still strong enough to lay restraint, to inspire fear. Before this, slave-holding communities are arraigned, and must answer. The friends of justice, liberty, and humanity, accuse them of grievous wrongs. It is vain to talk of the prescription of two hundred years. Within this space of time, great changes have taken place in the code by which the commonwealth of nations passes sentence. The doctrine of human rights has been expounded. The right of the labourer to wages, the right of every innocent man to his own person, the right of all to equality before the laws, these are no longer abstractions of speculative visionaries, no longer innovations, but the established rights of humanity. Before the tribunal of the civilised world, and the higher tribunal of Christianity and of God, the slaveholder has to answer for stripping his brother of these recognised privileges and immunities of a man. Multitudes, on both sides of the ocean, looking above the distinction of nations, standing on the broad ground of a common nature, protest in the face of heaven and earth against the wrong inflicted on their enslaved brother. Let the South understand, that it is not your voice or mine, or that of a small knot of enthusiasts, which they have to silence. You and I are nothing, but as we represent those great principles of justice and charity, with which the human heart is everywhere beginning to beat. Everywhere the slaveholder is accused; everywhere he is judged.

It is strange, that the South should tell us, that the increasing protest at the North against slavery, is the greater wrong, because slavery is one of their *institutions*. As if an evil lost its deformity by becoming an institution, that is, an established thing, held up

by laws and public force. One would think, that the circumstance of its being so rooted, of its having gained this fearful strength, were the very reason for vigorous opposition. A few straggling individuals, given to a bad course, might be overlooked for their insignificance. But when a community, openly, by statutes, by arms, adopts and upholds an enormous wrong, then good men, through the earth, are bound to unite against it, in stern, solemn remonstrance. The greater the force combined to support an evil, the greater the force needed for its subversion. Crime is comparatively weak, until it embodies and "sanctifies" itself in institutions. Individuals, seizing on and enslaving their brethren, would be put down by the spontaneous, immediate reprobation of society. It is the perpetration of this wrong by communities, which makes it formidable; and, I confess, that here, if anywhere, a justification may be found for organised associations against slavery. This evil rests on associated strength, on the prostitution of the powers of the state. Regarded as an institution, which combined millions uphold, it seems to have a strength, a permanence, against which individual power can avail nothing; and hence, it may be said, strength is to be sought in associations. The argument does not satisfy me; for I believe, that, to produce moral changes of judgment and feeling, the individual, in the long run, is stronger than combinations; but I do feel, that slavery, entrenched behind institutions, is, on that very account, to be assailed with all the weapons of reason, of moral suasion, of moral reprobation, which good men can wield. Less mercy should be shown it, because it is an institution.

The notion, which I have combated, that slavery is to be treated with respect because it is a public ordinance, is one of many proofs, that, even yet, there is but a faint consciousness of the existence of an everlasting and immutable rule of right. Multitudes, even now, know no higher authority than human government. They think, that a number of men, perhaps little honoured as individuals for intelligence and virtue, are yet competent, when collected into a legislature, to create right and wrong. The most immoral institutions thus gain a sanctity from law. To the laws we are indeed bound to submit, in the sense of abstaining from physical resistance; but we are under no obligation to bow to them our moral judgment, our free thoughts, our free speech. What! Is conscience to stoop from its supremacy, and to become an echo of the human magistrate? Is the law, written by God's finger on the heart, placed at the mercy of interested statesmen? Is it not one of the chief marks of social progress, that men are coming to recognise immutable principles, to understand the independence of truth and duty on human will, on the sovereignty of the state, whether lodged in one or many hands?

You and I, Sir, observe the golden rule, concerning Southern slavery. We do to our neighbour, what we wish our neighbour to do to us. We expose, as we can, the crimes and cruelties of other States, and we ask of other States the same freedom towards our own. If, in the opinion of the civilised world, or of any portion of it, we of this Commonwealth are robbing men of their dearest rights, and treading them in the dust, let the wrong be proclaimed far and wide. If good men anywhere believe, that here the weak are at the mercy

of the strong, and the poor are denied the protection of the laws, then let them make every State of the Union ring with indignant rebuke. Especially if a giant evil is here incorporated with our civil institutions, upheld by the public force, so that the sufferers are made dumb, so that they endure the last wrong in being forbidden to speak of their wrongs, then, we say, let humanity beyond our borders take hold of their cause. If the oppressed are muzzled here, let the lips of the free elsewhere give voice to their wrongs.

In the preceding remarks, I have gone on the supposition, that the slaveholding States, as far as slavery is concerned, stand to the other States on the footing of foreign countries, and have shown, that if we make them this concession, our right of remonstrance against this institution is untouched. But this concession is ungrounded, unjust. The free and slave States are one nation, and have a very different connexion with one another from their connexion with foreign communities. Slavery is not the affair of a part only, but of the whole. The free States are concerned in it, and of necessity act on it and are acted on by it. We of the North sustain intimate relations to slavery, which make us partakers of its guilt, and which, of course, bind us to use every lawful means for its subversion. This I shall attempt to establish.

If we look first at the District of Columbia, we have a proof, how deeply the free States are implicated by their contact with the slaveholding. I do not refer now to the reproach fixed on the whole people, by the open, allowed existence of bondage at the seat of government. This is evil enough, especially if we add, that the District of Columbia, besides this contamination, is one of

the chief slave-markets in the country; so that strangers, foreign ministers, men whose reports of us determine our rank in the civilised world, associate with us the enormities of the slave-trade and of slave auctions as among our chief distinctions. This is bad enough for a community which has any respect for character. But there is a greater evil. The District of Columbia fastens on the whole nation the guilt of slaveholding. We at the North uphold it as truly as the South. That district belongs to no state, but to the nation. It is governed by the nation, and with as ample powers as are possessed by any State government. Its laws and institutions exist through the national will. Every legal act owes its authority to Congress. Of consequence, the slavery of the District is upheld by the nation. Not a slave is sold or whipped there, but by the sanction of the whole people. The slave code of the District admits of mitigations; and this code remains unmodified through the national will. The guilt of the institution thus lies at the door of every man in the United States, unless he purge himself of it by solemn petition and remonstrance against the evil. What! have the free States nothing to do with slavery! This moment they are giving it active support.

And here it is interesting and instructive to observe, how soon and naturally retribution follows crime. We uphold slavery in the District of Columbia; and this is beginning to trench on our own freedom. It is making of no effect the right of petition, a right founded not on convention and charters, but on nature, and granted even by despots to their subjects. The pretext, on which the petitions for the Abolition of Slavery in Columbia, have been denied the common attention by

Congress, is not even specious. The right of Congress to perform the act for which the petitioners pray is undoubted. It may be said to have been demonstrated.* Why, then, are the memorials of a free people on this subject, treated with a scorn to which no others are subjected? It is pretended, that the petitioners are aiming at an object which the constitution places beyond the power of Congress; that they are seeking, through this action in the District, to abolish slavery in the States. To this, two replies at once occur. The first is, that among the petitioners, who hope by acting on the District to reach slavery everywhere, there is not one who has not also another object, which is the well-being of the District, or the abolition of slavery in it for its own sake. Allowing one of their ends to be unwarrantable, they distinctly propose another end, which the constitution sanctions. A second reply is, that it is not true of all who have petitioned for the abolition of slavery in the District, that they have aimed, in this way, at the abolition of it in the States. I have signed these petitions, I know not how often, and, in so doing, was in no degree moved by this consideration. I was governed by other motives. I wished the District to be purified from a great evil. I wished the nation to be freed from the responsibility of ordaining and upholding slavery. I wished also by some public act to wash my own hands of this guilt. I felt myself bound to declare, that, if this nation uphold slavery, I am clear of it. And I hold it the duty of every man in the free States, who regards this in-

* See a pamphlet on the Abolition of Slavery in the District of Columbia, by *Wythe*. This is one of the ablest pamphlets from the American press. It is ascribed to Theodore Weld.

stitution as I do, to bear the same testimony against it, and, by solemn remonstrance to Congress, to purge his conscience of the nation's crime. As for myself, I could not petition against slavery in the District, as a means of abolishing it in the States; for, as I have again and again declared, I can see but little connexion between these measures. Be this as it may, by sanctioning an acknowledged wrong at the seat of government, we have provoked a blow at our own privileges. In the original draught of the constitution, the right of petition was not referred to, for no one dreamed of its ever being questioned. Massachusetts, however, not satisfied with its foundation in nature and reason, chose to place it under the protection of the constitution. What this right is, we must judge from usage, and from its own nature and end. Thus interpreted, has it not been infringed by the power of slavery?*

I have now considered one important relation of the free States to slavery, that which grows out of the District of Columbia. I now proceed to another. The constitution requires the free States to send back to bondage the fugitive slave. Does this show that we have no concern with the domestic institutions of the South? that the guilt of them, if such there be, is wholly theirs, and in no degree ours? This clause, makes us direct partakers of the guilt; and, of consequence, we have a vital interest in the matter of slavery. I know no provision of the constitution at which my moral feelings revolt, but this. Has not the slave a right to fly from bondage? Who among us doubts it? Let any man ask himself, how he should construe his rights, were he made a slave; and does he not receive

* See Note A.

an answer from his own moral nature, as bright, immediate, and resistless, as lightning? And yet we of the free States stop the flying slave, and give him back to bondage! It does not satisfy me to be told, that this is a part of that sacred instrument, the constitution, which all are solemnly bound to uphold. "No charter of man's writing can sanctify injustice, or repeal God's Eternal Law. I cannot escape the conviction, that every man who aids the restoration of the flying slave, is a wrong-doer, though this is done by our best and wisest men with no self-reproach. To send him from a free State into bondage, seems to me much the same thing as to transport him from Africa to the West Indies or this country. I shall undoubtedly be told, that the fugitive is a slave by the laws of territory from which he escapes. But when laws are acknowledged violations of the most sacred rights, we cannot innocently be active in replacing men under their cruel power. The slave goes back not merely to toil and sweat for his master as before. He goes to be lacerated for the offence of flying from oppression. For hardly any crime is the slave so scored and scarred as for running away; and for every lash that enters his flesh, we of the free States, who have given him back, must answer.

I know perfectly how these views will be received at the North and South. Some will call me a visionary, while more will fix on me a harder name. But I look above scoffers and denouncers to that pure, serene, almighty Justice, which is enthroned in Heaven, and inquire of God, the Father of us all, whether he approves the surrender of the flying slave. I shall be charged with irreverence towards the fathers of the

Revolution, the framers of our glorious national charter. But I reply, that, great as they were, they were fallible, and that the progress of opinion since their day, seems to me to have convicted them of error in the matter now in hand. I am aware, too, that good and wise men, friends who are dear to me, will disapprove my free, strong language. But I must be faithful to the strong moral conviction which I cannot escape on this subject. If I am right, the truth which I speak, however questioned now, will not have been spoken in vain. To-day is not Forever. The men who now scorn or condemn, are not to live forever. Let a few years pass, and we shall all have vanished, and other actors will fill the stage, and the despised and neglected truths of this generation will become the honoured ones of the next.

Before quitting this topic, it may be well just to glance at the reasoning by which my views will be assailed. To the exposition of duty now given it will be objected, that the morality of the closet is not the morality of real life; that there is danger of pushing principles to extremes; that difficulties are to be grappled with in the conduct of public affairs, which retired men cannot understand; that there must be a compromise between the Ideal and the Actual; and that our rigid rules must be softened or bend, when consequences, unusually serious, will attend their observance. These commonplaces are not wholly without truth. Morality is sometimes turned, by inexperienced men, into rant and romance. Solitary dreamers, exalting imagination above reason and conscience, make life a stage for playing showy, dazzling parts, which pass with them for beautiful or heroic. I have

little more sympathy with these over-refined, sublimated moralists, than with the common run of coarse, low-minded politicians. Duty is something practicable, something within reach, and which approves itself to us, not in moments of feverish excitement, but of deliberate thought. Good sense, which is another name for that calm, comprehensive reason, which sees things as they are, and looks at all the circumstances and consequences of actions, is as essential to the moral direction of life, as in merely prudential concerns. Still more, there is a large class of actions, the relations of which are so complicated, and the consequences so obscure, that individual judgment is at fault, and we are bound to acquiesce in usage, especially if long established, because this represents to us the collective experience of the race. All this is true. But it is also true, that there are grand, fundamental, moral principles, which shine with their own light, which approve themselves to the reason, conscience, and heart, and which have gathered strength and sanctity from the experience of nations and individuals through all ages. These are never to be surrendered to the urgency of the moment, however pressing, or to imagined interests of individuals or states. Let these be sacrificed to hope or fear, and our foundation is gone, our anchor slipped. We have no fixtures in our own souls, nothing to rely on. No ground of faith in man is left us. Selfish, staggering policy, becomes the standard of duty, the guide of life, the law of nations. Now, the question as to surrendering fugitive slaves, seems to me to fall plainly, immediately, under these great primitive truths of morality. It has no complexity about it, no mysterious elements, no obscure consequences. To send

back the slave is to treat the innocent as guilty. It is to violate a plain natural right. It is to enforce a criminal claim. It is to take the side of the strong and oppressive against the weak and poor. It is to give up an unoffending fellow-creature to a degrading bondage, and to horrible laceration. The fixed universal consequence of this act is, the severe punishment, not of the injurious, but of the injured man. On this point, my moral nature speaks strongly, and I ought to give it utterance. If I err, there are enough to refute me. My authority is nothing, where a people are against me. I ask no authority; but simply that what I say may be calmly, impartially weighed.

It will be said, that the South will insist on this stipulation, because it is necessary to the support of her institutions. This necessity may be questioned, because, if I may judge from a rough estimate, comparatively few fugitives are recovered from other States; and yet slavery lives and thrives. But if the necessity be real, then it follows, that the free States are the guardians, and essential supports of slavery. We are the jailors and constables of the institution; and yet, we are told, that we sustain no relation to slavery, that it is in no degree our concern!

I know it will be asked, what ought to be done, if the constitution bind us to an unlawful act? I reply; the individual, convinced of the unlawfulness, can have no difficulty. He must abstain from what he deems wrong. As to the community, should it ever come to the same conviction, it must take counsel from circumstances and from its wisest minds, as to the course by which its peace and prosperity and the interest of the whole land may be reconciled with duty. Happily,

the constitution may be amended, and this power is never so needed, as when the conscience of the citizen comes in collision with the government. I trust, that an amendment, reaching the present case, and demanded, not by the passions, but by the deliberate moral judgment of a large portion of the community, will not fail. I appeal to the generosity and honour of the South, and would ask, whether we, with our views of slavery, ought to be required to give it active support? I would ask, whether, in the present state of opinion in the civilised world, a slave country ought not to protect its own institutions, without looking for aid to others? I would ask, too, whether a citizen, who views the government which he sustains, as pledged to wrong, deserves reproach for labouring to bring it into harmony with truth and rectitude? Does not the constitution, in making provision for its own amendment, imply the possibility of defect, and warrant free discussion of its various clauses? What avails our liberty of speech, if, on a grave question of duty, we must hold our peace? If the citizen believes, that our very constitutional charter sanctions wrong, is he not bound by his participation of the national sovereignty, by the fact of his forming a portion of the body politic, to utter his honest thought?

I proceed to consider another important relation which the North bears to slavery. We are bound, in case of an insurrection of the slaves against their masters, to put it down by force. This we ought to do, for such an insurrection would involve all the woes and crimes of civil war in the most aggravated forms, with no possibility of a beneficial result. It would be cruelty, massacre, without compensation or hope. The slaves

are incapable of substituting free institutions for their bondage; and extermination or a heavier yoke would end their struggles. We ought to disarm them; but ought we to replace their chains? Ought we to put them without protection under exasperated oppressors? Ought we not to feel, that both parties in this fearful conflict have rights? And ought we not to act as friends of both? Is there nothing at which our minds revolt, in the thought of restoring unmitigated slavery; of giving back the victim to the unrestrained power, which, under a spasmodic sense of wrong, he has struggled to throw off? Should not every effort, short of physical force, be employed to obtain for him a better, a more righteous lot? But the South, as we well know, would reject such mediation with scorn. Have we not, then, painful relations to slavery? Have we not a deep interest in its abolition?

In another view the North sustains relations to slavery. Slavery is our near neighbour; and not a few among us grow hardened to it by familiarity. It perverts our moral sense. We cannot hold intimate connexion, national union, with a region where so great an abuse is legalised, and yet escape contamination. To say nothing of friendly, domestic intercourse, our commercial relations with the slave States give to not a few a pecuniary interest in the institution. The slave is mortgaged to the northern merchant. The slaves' toil is the northern merchant's wealth, for it produces the great staple on which all the commercial dealings of the country turn. As our merchants and manufacturers cast their eyes southward, what do they see? Cotton, Cotton, nothing but Cotton. This fills the whole horizon of the South. What care they for

the poor human tools by whom it is reared? Their sympathies are with the man with whom they deal, who trusts them and is trusted by them, and not with the bondmen, by whose sweat they thrive. What change do they desire in a system so gainful? Under these various influences, the moral feeling of the North in regard to slavery is more or less palsied. Men call it in vague language an evil, just as they call religion a good; in both cases giving assent to a lifeless form of words, which they forget whilst they utter them, and which have no power over their lives.

There is another way in which Southern slavery bears seriously on the North. It blends itself intimately with the whole political action of the country, determines its parties, decides important measures of government, is a brand of discord, a fountain of bitter strifes, and, whilst it lasts, will never suffer us to become truly one people. We call ourselves one, but slavery makes us two. National unity implies a general unity of character; but slave States and free States are severed by deep, indelible differences of mind and feeling. In the former, where one half of the population are semi-barbarous or semi-brutal, and the other half trained to mastery, to lordship, there can be little comprehension of, and little sympathy with, the latter, where the recognition of the equal rights of all is the pervading principle of government and of common life. The South, counting labour degradation, must look with contempt on the most important and influential portions of the North, that is, our great mechanic and agricultural classes. From these fundamental differences in the very constitution of society, must grow up jealousies, real and imaginary collisions of interest,

mutual dislike, mutual fear. Congress must be an arena, in which Northern and Southern parties will be arrayed against each other; and that portion of the Union, which has the strongest bond of union within itself, will, on the whole, master the other. A Northern man thinks it no hard thing to show, that slavery has chiefly ruled the country, has deeply influenced Northern commerce and manufactures, has played off Northern parties against each other, whilst a Southern man undoubtedly can produce a list of grievances in return. Thus slavery is the bane of our Union. Nothing else can separate us. Without this element of war and woe in our institutions, our nation would be more indissolubly bound together by mutual benefits, than any other nation is by habit and tradition. Have we, then, nothing to do with slavery? Is it the concern of the South alone? Are we bound to keep silence on it, because it nowhere touches us, because it is as foreign to us as the slavery of Turkey and Russia? Oh no. It more than touches us. We feel its grasp. We owe it to ourselves, as well as to humanity, to do what we lawfully and peacefully may to procure its abolition.

I have thus considered at length the right and fitness of discussing freely the subject of slavery. Why is it that this right is questioned? What lies at the bottom of the charge against us, of unwarrantable interference with what is not our proper concern? The real cause of the complaint, though not suspected at the South, is the insensibility which prevails there in regard to this evil. Could the slaveholder look on it from our point of view, could he see it as we do, he would no

longer blame our remonstrances against it. He would himself join the cry. But here lies his unhappiness. Long habit has hardened him to slavery. Perhaps he calls it an evil, but this word on his lips means something very different from what it means on ours. Habit is as powerful over the understanding and conscience as over the will. An institution handed down from our fathers, sanctioned by laws, and under which we have grown up, be it ever so criminal, cannot shock us as it does a stranger, and we naturally count the stranger's rebuke an insult and wrong. Here lies the vice of Mr. Clay's speech. He silently assumes the innocence of slavery. He does not dream of the need of apologising for himself as a slaveholder. He cannot realise, that, in the view of the civilised world, this is a brand, which shows through all the brightness of his talents and fame. He approaches the subject with a tone of confidence, and, though the advocate of flagrant injustice, takes the ground of an injured man. We, who speak and write against slavery, find our vindication and our duty in the enormity of the evil. How natural that those, who have lived in fellowship with the evil from their birth, should look on us as rash unwarrantable meddlers with what is their business alone!

I have said, that we rest the justice and obligation of our moral efforts against slavery, on the greatness of the evil. It might then be expected, that to make out our case more fully, I should enlarge on this topic, and show that slavery is not an imaginary monster, but a combination of wrongs, and crimes, and woes, not only justifying, but demanding, the opposition of all good men. But I have, in a former publication, travelled this ground, and I cannot unnecessarily renew

the pain which I then suffered. There is, however, one topic on which something should be said. I refer to the common apology for slavery, by which the whole South, and not a few at the North, conceal from themselves the true character of this evil, and repel as unwarrantable our efforts for its destruction. Whenever the subject is discussed, we are told, that through the lenity of the master, the slave suffers less than the labourer in most other countries. He has more comforts, we hear. He is happier. To this refuge the slaveholder always flies. My next object, therefore, and one intimately connected with the preceding, will be to examine this position.

I begin with observing, that it is honourable to our times, that such a defence as this is urged and required. It shows the progress of civilization and Christianity, that the master holds himself bound to maintain, that his victim is happier for his bondage. An ancient Roman never thought of seeking a justification of slavery in its blessings, never took the ground of his being a benefactor to those whom he oppressed. We have here a sign of the great moral revolution which is making its way through society; and we may be assured, that, when slavery can only stand on the footing of its beneficence, it is not far from its fall.

I have never been disposed to deny, that at the South slavery wore a milder aspect than in other countries, though by some this is strenuously denied. I concede the fact; and still more, I cannot doubt, that the condition of the slave continues to improve. The story, that the slave is treated more severely on account of the abolition movement at the North, cannot be true on the whole, though particular restraints may be increased.

He is and must be treated more kindly. We have here better evidence than rumour. A master was never made more severe, by having the eyes of the world turned upon him, especially when the world, as at present, is more than ever penetrated with the spirit of humanity. Slavery exists at this moment under the broad light of Heaven. The sound of the lash resounds through the free States, and through all nations. The master is held responsible to his race for his power. Can this make him more severe? The defences which we hear from the South, set us at ease on this point. The anxiety of the planter to show the northern visiter the comforts of his slaves, sets us at ease. Within a short time, more than one gentle voice of woman from the South has spoken to me of the happiness of the slave. The master feels, that he can only keep himself within the pale of civilised society, by practising kindness to a certain extent. All his defenders at the North plead his kindness. Who does not see, that, under these influences, the severities of the system must be mitigated, and that the advocates of freedom are doing immediate good to the poor creatures whose cause they espouse?

I believe, too, that not only is the general treatment of the slaves improved, but that their religious means are increased, in consequence of the Agitation at the North. We are told, that they are now denied instruction in reading. But ministers, churches, masters, are waked up, as never before, to the obligation of giving to the slaves the blessings of Christianity, and have a new anxiety to roll away the reproach of bringing up hordes of heathens within their borders. I must say, however, that whilst we must give credit

to the South for increased religious attention to the slave, I expect little good from it. And I thus speak, not merely from the reports of intelligent witnesses, but from immutable moral principles. It is hard to graft good on what is essentially evil and corrupt; hard for the man who oppresses to exalt his victim. There is always a tendency to unity in the various influences which a man exerts. To enslave a human being, is to war against his religious, as truly as his social and physical nature. The African is, indeed, very susceptible, and easily puts on the show of piety. Nothing is easier than to draw forth groans or shouts from a coloured congregation. Nothing easier than to gather this people by crowds into churches. But the slave is incapable of a nobler reverence towards God than towards his master. He is equally, I fear, a slave before both. This is one of the evils of slavery, that it perverts, turns into an instrument of degradation, that highest sentiment of our nature, reverence. In truth, it is hard to comprehend, how the slaveholder can preach the grand principles of Christianity; how he can set forth God as the Universal Father, who looks on all men with an equally tender love, and watches, with an equal severity of justice, over the rights of all. Indeed, how difficult must it be for either masters or slaves to get into the heart of this religion, to understand its deep purpose, when the chief element of such a community is in direct hostility to its spirit. I speak not from report, but from the general principles of human nature; and these would lead me to fear, that, in such a community, the religion of the higher classes as well as of the lowest, must be, to an unusual extent, one or another form of superstition, that is, a substitu-

tion of dogmas, ceremonies, or feelings, for the manly and enlightened piety which Jesus taught, and which makes the worship of God to consist chiefly in the imitation of his Universal Justice and Universal Love.

This is somewhat of a digression, though not exceeding the freedom of epistolary communication. I return to the subject. I acknowledge, and rejoice to acknowledge, that slavery is mitigated by kindness at the South, though, as we shall see, it necessarily includes much cruelty. I will allow to the full extent what is urged in favour of the comforts of a state of bondage, though the concession is not warranted by facts. I still say, that the apology fails of its end; that it does not touch the essential, fundamental evil of slavery, which is, the Injustice it does to a human being. It is no excuse for wronging a man, that you make him as comfortable as is consistent with the wrong. A man, shutting me up in prison, would poorly atone for his violation of my rights, by feeding and clothing me to my heart's content. I claim from my oppressor, not food and clothes, but freedom. I insist, that he leave to me, unrestrained, the right of using my limbs and powers for my own and others' good. A deep instinct of my soul, founded at once in my spiritual and physical nature, calls out for personal liberty. No matter, that our chains are woven of silk. They are as iron, because they are chains. Let a master draw round us a line, which may not be passed without our being driven back by a whip; and for this very reason we should burn to escape. Such is the thirst for freedom, breathed by God into the human spirit. Slavery is a violence to our nature, to which nothing but abjectness can reconcile a man, and which we honour him for repelling.

It is vain to say, that the slave suffers less than other labourers. We have no right to inflict a suffering, greater or less, on an innocent fellow-creature. Injustice is injustice, be the extent of its influence ever so confined. Were one of our governments, by an act of usurpation, to abridge the free motions and the rights of the labouring class, would it be a mitigation of the wrong, that the labourer still exceeded in privileges and means of pleasure the serfs of Russia? It is no excuse for keeping a man in the dust, that you throw him better food than he can earn by his free industry. Be just before you are generous. The lenity, which quiets you in wrong-doing, becomes a crime. Do not boast of your humanity to those whom you own, when it is a cruel wrong to be their owner. Some highwaymen have taken pride in the gentlemanly, courteous style, in which they have eased the traveller of his purse. They have given him back a part of the spoils, that he might travel comfortably home. But they were robbers still. A criminal relation cannot be made virtuous by the mode of sustaining it. Cæsar was a clement dictator, but usurpation did not therefore cease to be a vice.

It is no excuse for taking possession of a man, that we can make him happier. We are poor judges of another's happiness. He was made to work it out for himself. Our opinion of his best interests is particularly to be distrusted, when our own interest is to be advanced by making him our tool. Especially if, to make him happy, we must drive him as a brute, subject him to the lash, it is plainly time to give up our philanthropic efforts, and to let him seek his good in his own way.

Allow that the sufferings of the slave are less than those of the free labourer. But these sufferings are Wrongs, and this changes their nature. Pain as pain, is nothing compared with pain when it is a wrong. A blow, given me by accident, may fell me to the earth; but, after all, it is a trifle. A slight blow, inflicted in scorn or with injurious intent, is an evil, which, without aid from my principles, I could not bear. Let God's providence confine me to my room by disease, and I more than submit, for in his dispensations I see parental goodness seeking my purity and peace. But let man imprison me, without inflicting disease, and how intolerable my narrow bounds. So if the elements take away our property, we resign it without a murmur; but if man rob us of our fortune, poverty weighs on us as a mountain. Anything can be borne, but the will and the power of the selfish, unrighteous man. There is also this difference between sufferings from God or nature, and sufferings from human injustice. The former we are almost always able to soften or remove by industry and skill, by studying the laws of nature, or by seeking aid and sympathy from men. These sufferings are intended to awaken our powers, and to strengthen social dependencies. Nature opposes us that we may resist her, and, by resistance, may grow strong. But the owner of his fellow-creatures resents the resistance as a wrong, and cuts them off from help from their kind.

It will be said, that the slave has nothing of this consciousness of his wrongs, which adds such weight to sufferings. He has no self-respect, we hear, to be wounded when he is lashed. To him, as to the ox, a blow is but a blow. And is this an apology for slavery,

that it destroys all sense of wrongs, blunts the common sensibilities of human nature, makes man tamer than the nobler animals under inflicted pain? It is this prostration of self-respect, and of just indignation for wrongs, which sets an additional seal on slavery as an outrage on humanity. But it is not true, that the spirit of a man is wholly killed in the slave. The moral nature never dies. He often feels a wrong in the violence which he cannot resist. He has often bitter hatred towards the cruel overseer. He ponders in secret over his oppressed lot. There are deep groans of conscious injury and revenge, which, though smothered by fear, do not less agonise the soul.

In these remarks, we have seen how much the slave may suffer, though little of what is called cruelty enters into his lot. My hostility to the system does not rest primarily on the physical agonies it inflicts, but on a deeper foundation; on its flagrant injustice, and on the misery necessarily involved in a system of wrong. Slavery, however, is not to be absolved from the guilt of cruelty. However tempered with kindness, it does and must bear this brand. Who that knows human nature, can question whether irresponsible power will be abused? Such power breeds the very passions which make abuse sure. Besides, it is exposed to great temptation. Slaves are necessarily irritating. Their laziness, thievishness, lying propensities, sulkiness, the natural fruits of their condition, are sore trials to those placed over them. Slavery necessarily generates in its victims the very vices, which are most fitted to fret and exasperate the owner or overseer. Under such circumstances more cruelty might be expected than exists. After all the instances of barbarity we hear from the South, the

patience of the slaveholder is more to be wondered at than his severity. The relation he sustains is the last for a good man to covet. It is, of all others, most fitted to nourish the passions, against which, religion calls us to watch. He who would not be "led into temptation," should cast away with dread irresponsible power over his fellow-creatures. That, under such circumstances, selfishness, the passion for dominion, avarice, anger, impatience, lust, should break out into fearful excesses, is as necessary, as that the stone should fall, or the fire destroy.

One instance of cruelty at the South has lately found its way into some of our papers, and that is, the employment of blood-hounds in parts of the new States, for the recovery, or, if this be resisted, for the destruction, of the fugitive slaves. This statement has been questioned or denied, by those who incline to favourable views of the whole subject, as an atrocity too monstrous for belief. I have not inquired into its authenticity. But that one breed of bloodhounds exists at the South, we know; a breed, not armed with fangs, but rifles, and who shoot down the fugitive when no other way is left for arresting his flight. And where lies the difference between tearing his flesh by teeth, or sending bullets through his heart, skull, or bowels? My humanity can draw no lines between these infernal modes of dispatching a fellow-creature, guilty of no offence, but that of asserting one of the primary, inalienable rights of his nature. It is bad enough to oppress a man; but, when he escapes from oppression, to pursue him with mortal weapons, to shatter his bones, to mutilate him, and thus send him from a weary life with an agonising, bloody death, is murder in an aggra-

vated form. The laws which sanction the shooting of the flying slave, are, to my mind, attempts to legalise murder. They who uphold them do, however unconsciously, uphold murder. It is vain to say, that this is an accompaniment of slavery, which cannot be avoided. The accompaniment proves the character of the system. It is a fearful law of our condition, that crimes cannot stand alone. Slavery and murder go hand in hand. Having taken the first step in a system of cruelty and wrong, we can set no bounds to our career.

Still, I do not charge cruelty on slavery as its worst evil. The great evil is, the contempt and violation of human rights, the injustice which treats a man as a brute, and which breaks his spirit to make him a human tool. It is the injustice, which denies him the means of improvement, which denies him scope for his powers, which dooms him to an unchangeable lot, which robs him of the primitive right of human nature, that of bettering his outward and inward state. It is the injustice, which converts his social connexions into a curse. Here, perhaps, the influence of slavery is most blighting. Our social connexions are intended by God to be among our chief means of improvement and happiness; and a system, which wars with these, is the most cruel outrage on our nature. Other men's chief relations are to wife and children, to brother and sister, to beings endeared by nature, and who awaken the heart to tenderness and faithful love. The slave's chief relation is to his owner, to the man who wrongs him. This it is, which above all things determines his lot, and this infuses poison into all his other social connexions. This destroys the foundation of domestic

happiness, by sullying female purity, by extinguishing in women the sense of honour. This violates the sanctity of the marriage bond. This tears the wife from the husband, or condemns her to insult, perhaps, laceration in his sight. This takes from the parent his children. His children belong to another, and are disposed of for another's gain. Thus, God's great provisions for softening, refining, elevating human nature, are thwarted. Thus social ties are liable to be turned into bitterness and wrong.

An ecclesiastical document, which appeared not long ago in some of our papers, is a strong illustration of the influence of slavery on the relations of domestic life. It confirms, what we have often heard, that the slaves are commanded to marry or live together, for the purpose of keeping up the stock of the estate. It shows us, too, that when slaves are sold at a distance from their original homes, they are commanded to give up the wives or husbands whom they have left, and to serve the estate by forming new connexions. Against this tyranny, one would think that the slave would find some protection in his religious teachers. One would think, that the Christian minister would interpose, to save the coloured member of the church from being forced to renounce the wife from whom he had been torn; that he would struggle to rescue him from an adulterous union, against which his affections as well as sense of duty may revolt. But, according to this document, an association of ministers decreed, that the slave, sold at a distance from his home, was to be regarded as dead to his former wife; that he was not to be treated in this concern as a free agent; that he was not to be countenanced by the church in resisting his

master's will. The document is given below.* What a comment on Southern institutions! It shows, how religion is made their tool, how Christianity is used to do violence to the most sacred feelings and ties, that the breed of slaves may be kept up. It shows us, that this iniquitous system pollutes by its touch, the divinest, the holiest provision of God for human happiness and virtue.

There is a short method of palliating these and all the enormities of slavery, which is more and more resorted to at the South. The slaveholder looks abroad on the world, and, finding in other countries a great amount of hardship, crime, prostitution, penury, woe, he proceeds to say, that these are the lot of humanity, and that they are not borne more extensively or painfully in slave countries than in others, perhaps even less. Why, then, is slavery so great an evil? Without stopping to examine these alleged facts, I see an important difference in the cases brought into comparison. In

* The following extract is made from the "Anti-slavery Record" of February 9, 1836.

"The following query was, not long since, presented to the Savannah River Baptist Association of Ministers:—'Whether, in case of involuntary separation, of such a character as to preclude all prospect of future intercourse, the parties ought to be allowed to marry again?' This query was put in regard to husband and wife separated by sale—an every-day result of the great internal slave-trade. They answered,—

"'That such separation, among persons situated as our slaves are, is civilly a separation by death; and they believe, that in the sight of God it would be so viewed. To forbid second marriages in such case, would be to expose the parties, not only to stronger hardships and strong temptations, but to church censure for acting in obedience to their masters, who cannot be expected to acquiesce in a regulation at variance with justice to the slaves, and to the spirit of that command which regulates marriage among Christians. The slaves are not free agents; and a dissolution by death is not more entirely without their consent and beyond their control, than by such separation.'"

other civilised countries, the evils charged on them are seen and deplored, and it is acknowledged that earnest efforts should be made for their removal. Religion and philanthropy, though still half-slumbering, are waking up to a sense of great responsibility, and to new struggles with the giant evils of society. It is acknowledged, that, as far as institutions entail on the great labouring class, poverty, vice, prostitution, domestic infidelity, and brutal debasement of intellect and heart, they ought to be changed. Nowhere but in slave countries are the civil power, the sword, the laws, the wealth, the religion of a community, deliberately pledged to the support of a system, which is known and acknowledged to deprive one-half of the people of property and civil rights, known to doom them to perpetual ignorance and licentiousness, known to rob the individual of the means of progress, and to poison the sources of domestic well-being. To slave countries belongs the presumptuousness of *ordaining* the perpetual debasement of half the community, on no better ground, than that from the laws of nature a large amount of evil must adhere to the social state. What! Does Providence intend no progress in human affairs? Does Christianity encourage and enjoin no efforts for a happier condition of humanity? Is man to take his rules of conduct towards his fellow-creatures from the corruptions which barbarous times have transmitted to the present? May man, sheltering himself under Divine Providence, perpetuate evils which God, through the conscience and by his Son, commands us, to the extent of our power, to diminish and to expel from the social state?

To return to the kindness, which is said to be prac-

tised at the South towards the slaves. I wish not to disparage it. Let us open our eyes to whatever is beautiful or promising in human life. I could laud this kindness as heartily as any man, did I not find it used, both here and at the South, as a buttress to the tottering cause of slavery. I am bound, therefore, to inquire into its real value, to give it its due, but nothing more than its due. One obvious remark is, that kindness without justice is of little moral worth. It is a feeling rather than a principle. Principle enjoins justice, and will not offer favours as an atonement for wrongs.—Again, the kindness at the South, of which we hear, finds its occasion in a dependence and helplessness, which the kind agent has himself created. Is there much merit in taking care of those, whom we have stripped of all property, of self-help, of all the means of taking care of themselves?—There is another subtraction from kindness to the slave, inasmuch as it is a matter of interest. The human machine cannot work without food, raiment, and health; and, in times like the present, when slave-labour is more than usually profitable, there cannot be a better investment of money, than in comforts which keep the slave in a working state.—A more important consideration is, that the kindness to the slaves is not of the right stamp. It wants a moral character. The master is kind to them because they are his *own*, not because they are fellow-creatures. The true, grand foundation of love is wanting. How kind are men to dogs and horses, which they have long owned! They feed them, caress them, admit them to their familiarity. But the sort of kindness, which is shown to the brute, becomes a wrong and insult when extended to the man. He must be

loved and respected as a man. This is his due; and, had he the feelings of a man, nothing less would content him. The slave is treated kindly, because he is a slave, and has the spirit of a slave. Once let the spirit of a man wake in him, once let him know his rights, and show his knowledge in words, looks, and bearing, and immediately he falls under suspicion and dislike, and a severity, designed to break him down, is substituted for kindness. He is less liked, in proportion as he acts from a principle in his own breast, and not from his master's will. And what is the worth of such kindness? The slave, were he not so degraded, would regard it as a cruel mockery.—Again, I cannot but think, that a good deal of the kindness at the South has for its object to quiet the self-reproach, which, at this age, can hardly but exist in a latent state, in the slaveholder's breast. Men must, in some way or other, strike up a peace with their own consciences. He who holds his fellow-creatures in bondage, must reconcile himself to himself; and nowhere is the task so difficult as in a free country, where the master claims liberty as an inalienable right, and clings to it more than to life. In such a country, he can only escape the consciousness of wrong, by flattering himself, that he is the benefactor of the slave. But kindness, when thus made an opiate to conscience, is more a crime than a virtue.—As a conclusion to this head, I am willing and happy to acknowledge, that the kindness of the South to the slave is to be ascribed, in part, to the religious and moral improvements of the times. We live under brighter lights than former generations; and these influences penetrate into all the relations of life. But the lights, which induce the master to use his power

more mercifully, do not finish their mission by this teaching. They command him to renounce his power altogether. They convict him of usurpation. The principles, which persuade him to be a lenient owner, if carried out, forbid him to be an owner at all. That state of civilization, which dictates mercy towards the slave, makes slavery a greater crime. Oppression is to be measured, not by its weight, but by the light under which it is practised. To rob men of liberty in an age which recognises human rights, and God's equal love to all his human creatures, is a very different thing from enslaving men in ages of darkness and despotism. A slight cruelty now is a more heinous crime, than an atrocity in barbarous times. Must we not feel, then, that slavery among us, however mild, has a guilt in the sight of God unknown before? Its very kindnesses, extorted from it by the clear lights of religion and freedom, become testimonies to its guilt. This may seem severe. But God knows, that my desire is, not to give pain, but to set forth what seems to me great moral truth, for the benefit of my fellow-creatures.

I have thus attempted to show, that there is nothing in the mitigating circumstances of slavery to diminish the reprobation with which it is regarded by the civilised world; and nothing to justify the charge brought against its opposers, of unwarrantable interference. Having finished this part of my task, I shall now pass to those portions of Mr. Clay's speech, in which he meets the arguments against slavery by attempting to show, that emancipation is impossible. The arguments on which he rests are chiefly these,—the amount of property which would be sacrificed by emancipation;

next, the amalgamation of the races; and, lastly, the civil wars, ending in extermination of one or the other race, which would follow the measure. I shall consider these in their order.

Mr. Clay maintains, that "the total value of the slave property in the United States is twelve hundred millions of dollars," and considers this "immense amount" as putting the freedom of the slave out of the question. Who can be expected to make such a sacrifice? The accuracy of this valuation of the slaves I have nothing to do with. I admit it without dispute. But the impression made on my mind by the vastness of the sum, is directly the reverse of the effect on Mr. Clay. Regarding slavery as throughout a wrong, I see, in the immenseness of the value of the slaves, the enormous amount of the robbery committed on them. I see "twelve hundred millions of dollars" seized, extorted by unrighteous force. I know not on the face of the earth a system of such enormous spoliation. I know nowhere injustice on such a giant scale. And yet, the vast amount of this wrong is, in the view of many, a reason for its continuance! If I strip my neighbour of a few dollars, I ought to restore them; but if I have spoiled him of his All, and grown rich on the spoils, I must not be expected to make restitution! Justice, when it will cost much, loses its binding power! What makes the present case more startling is, that this vast amount of property consists not of the goods of injured men, but of the men themselves. Here are human nerves, living men, worth at the market price, "twelve hundred millions of dollars." That this enormous wrong should be perpetuated in the bosom of a Christian and civilised community, is a sad comment on

our times. Sad and strange, that a distinguished man, in the face of a great people and of the world, should talk with entire indifference of fellow-creatures, held and labelled as property, to this "immense amount."

But this property, we are told, is not to be questioned, on account of its long duration. "Two hundred years of legislation have sanctioned and *sanctified* negro slaves as property." Nothing but respect for the speaker could repress criticism on this unhappy phraseology. We will trust it escaped him without thought. But to confine ourselves to the argument from duration; how obvious the reply! Is injustice changed into justice by the practice of ages? Is my victim made a righteous prey, because I have bowed him to the earth till he cannot rise? For more than two hundred years heretics were burned, and not by mobs, not by Lynch law, but by the decrees of councils, at the instigation of theologians, and with the sanction of the laws and religions of nations; and was this a reason for keeping up the fires, that they had burned two hundred years? In the Eastern world, successive despots, not for two hundred years, but for twice two thousand, have claimed the right of life and death over millions, and, with no law but their own will, have beheaded, bowstrung, starved, tortured unhappy men without number, who have incurred their wrath; and does the lapse of so many centuries sanctify murder and ferocious power?

But the great argument remains. It is said, that this property must not be questioned, because it is established by law. "That *is* property, which the law declares *to be* property."* Thus, human law is made supreme, decisive, in a grave question of morals. Thus,

* The italics are by Mr. Clay.

the idea of an eternal, immutable justice, is set at nought. Thus, the great rule of human life is made to be the ordinance of interested men. But there *is* a higher tribunal, a throne of equal justice, immovable by the conspiracy of all human legislatures. "That is property, which the law declares to be property." Then the laws have only to declare you, or me, or Mr. Clay, to be property, and we become chattels and are bound to bear the yoke! Does not every man's moral nature repel this doctrine too intuitively to leave time or need for argument?

I always hear with pain, the doctrine, too common among lawyers, that property is the creature of the law; as if it had no natural foundation, as if it were not a natural right, as if it did not precede all laws, and were not their ground, instead of being their effect. Government is ordained, not to create, so much as to protect and regulate property; and the chief strength of government lies in the sanction, which the moral sense, the natural idea of right, gives to honestly earned possessions. The notion which I am combating is essentially revolutionary and destructive. We hear much of Radicalism, of Agrarianism, at the present day. But of all radicals, the most dangerous, perhaps, is he who makes property the "creature of law;" because, what law creates, it can destroy. If we of this Commonwealth have no right in our persons, houses, ships, farms, but what a vote of the legislature or the majority confers, then a vote of the same masses may strip us of them all, and transfer them to others; and the right will go with the law. According to this doctrine, I see not why the majority, who are always comparatively poor, may not step into the mansions and

estates of the rich. I see not why the law cannot make some idle neighbour the rightful owner of your fortune or mine. What better support can Radicalism ask than this?

It may be objected, that legislation does, in fact, touch and take a part of the citizens' property, and if a part, why not the whole? I reply, that the general end for which legislation touches property is, to make it more secure. It levies taxes for the execution of laws, under which all property is safe. I reply again, that a righteous legislature, in touching property, still shows it respect, by equalising, as far as possible, the burdens it imposes, and by making compensation, when it can, for what it alienates or destroys. I am aware, indeed, that legislation may, in certain circumstances, make important changes in the tenure of property; and the reason is, that property is not the only human right, and consequently that it may sometimes come into collision with other rights, in which case, all are to be reconciled according to the highest moral law. Thus, a community threatened with destruction, may appropriate to its use what it cannot restore; or it may set bounds to the individual accumulation of wealth, where this shall plainly menace ruin to its institutions. The right of gaining property, being universal, does itself require, that the individual shall not be suffered so to accumulate, as to take from multitudes the chance of earning means of support, or as to create a power dangerous to the rights of any class of citizens. According to these principles, entails may be forbidden, and laws, relating to testaments, may be so framed as to break up overgrown estates. But in all these cases, legislation, in touching property, treats it with reverence,

and acknowledges its foundation in immutable justice. There are, then, principles of property which no laws can move. Man cannot make and unmake it at will. As he is physically unable to turn the sun and air into private possessions, so he is morally incompetent to turn his fellow-creatures into chattels. Both cases are out of the province of law. Even Mr. Clay, in urging the wrong which would be done to slaveholders, should the law strip them of their slaves, acknowledges that law is not the supreme rule of right; for, if it were, with what face could they complain of being wrongfully dispossessed?

Mr. Clay, having thus summarily settled the validity of the slaveholder's claim, goes on to affirm, that the opposite doctrine, the doctrine that man cannot be rightfully seized and held as property, is "a visionary dogma," "the wild speculation of theorists and innovators." Does not Mr. Clay know, that the English nation, from its highest to its lowest ranks, with scarce an exception, pronounces the pretended right of property in men, an aggravated wrong? Does he not know, that this same doctrine pervades the continent? that, indeed, it is the acknowledged sentiment of Europe, with the exception of Russia and Turkey? Does he not know, that it is the faith of the vast majority in the free States? In truth, I know none, who, in their hearts, believe, that man may rightfully be made property, with the exception of some technical lawyers; a body too much inclined to exalt precedents above principles, to make the statute-book the standard of truth and duty, and practically to recognise no higher law than that of a majority or a king.

I maintain, then, that the slaveholder has no defence

in law, or in the opinion of the civilised world, for continuing to hold slaves. He is bound to free them, and to do it the sooner on account of their great value. He has held this vast amount of others' property long enough, and the rightful owners have ground for urgency in proportion to the extent and duration of their wrongs.

"But must the slaveholder make himself poor"? says many a man at the North, as well as at the South. I answer, by asking those who put the question, what they would deem to be their own duty, should they find themselves in possession of a large amount belonging to their neighbour? Would they go on to hold it, because honesty would make them poor? Then they are criminal, and deserve to join their partners in the State-prison. He who is just, only as long as justice will secure him a warm home and the comforts of life, should be called by his right name, an unprincipled man. I cannot doubt, that multitudes at the South, if thoroughly convinced of holding what is not their own, would renounce it in obedience to God and justice.

But a more important objection remains. Men of honour and principle, who recognise immediately the obligation of individuals to restore what is not their own, will tell me, that, in the present case, not merely individuals, but states, bodies politic, with their order and essential interests, are concerned; that when a particular kind of property becomes inwoven with all the possessions, transactions, and habits of a community, sudden changes in it may induce universal bankruptcy, and threaten society with dissolution; and they may ask, whether I am prepared, in such cases, to insist punctiliously on giving every man his due? I

answer, that this reasoning applies only to what may be lawfully held as property, to material things, such as houses and lands. It is acknowledged, that a man's right to these is controlled and superseded in extreme cases, when the assertion of it would bring great evils on the state. This is a fundamental restriction on the right of property. But in allowing this, I do not allow, that human beings, God's rational and moral creatures, who cannot be held as property without unutterable wrong, may still be retained as chattels, from apprehension of evils, which restoration of their rights may bring on the state. No fear of consequences can authorise us to violate an eternal, immutable law of justice. I deny, however, that the dreaded consequences of doing right, in the case before us, can occur. I deny, that Providence has ordained, or can ever ordain, remediless injustice, as an essential condition of social security. On what ground is this wide-spreading ruin to be feared, from destroying property in slaves? Is emancipation an untried thing? Has it not been carried through again and again, in countries where social order was less confirmed, and ideas of property were looser, than among ourselves? In the West Indies, has not the revolution been suddenly accomplished without the least shock to property? Have we not reason to believe, that the price of real estate has risen under the change? The slave is a working machine; and is his power to work paralysed by liberty? Does not the master, possessing as he does the soil and capital, possess unfailing means of obtaining from the coloured man, whether bond or free, the labour required for the cultivation of the earth? And with this grand original source of all wealth untouched, is not

society secured against universal insolvency? How apt are men to raise phantoms to terrify themselves from an unwelcome duty!

Mr. Clay insists, that the slaveholder has a right to full compensation from those who call on him to surrender his slaves. I utterly deny such a right in a man who surrenders what is not his own. I cheerfully acknowledge, however, that whilst, in strict justice, the slaveholder has no claim to indemnity, he has a title to sympathy and equitable consideration. A man, who, by conscientious and honourable relinquishment of what he discovers to be another's, makes himself comparatively poor, deserves respect and liberal aid. There are few at the North, who would not joyfully acquiesce in the plan of that distinguished statesman, Rufus King, for large appropriations of the public land to the indemnifying of sufferers under an act of universal abolition.

It is believed, however, that compensation, even on the most liberal scale, would not be a great amount; for the planters, in general, would suffer little, if at all, from emancipation. This change would make them richer, rather than poorer. One would think, indeed, from the common language on the subject, that the negroes were to be annihilated by being set free; that the whole labour of the South was to be destroyed by a single blow. But the coloured man, when freed, will not vanish from the soil. He will stand there with the same muscles as before, only strung anew by liberty; with the same limbs to toil, and with stronger motives to toil than before. He will receive wages, instead of a fixed allowance; and wages are found, in many parts of the West Indies, to get from him nearly twice the labour which he performed during bondage. He will

work from hope, not fear; will work for himself, not for others; and, unless all the principles of human nature are reversed under a black skin, he will work better than before. For what mighty loss, then, does the slaveholder need compensation? We believe that agriculture will revive, worn-out soils be renewed, and the whole country assume a brighter aspect under free labour. The slaveholder, in relinquishing what is another's, will add a new value to what is unquestionably his own.

The next objection to Emancipation is, that it will produce an amalgamation of the white and coloured races. This objection is a strange one from a resident at the South. Can any impartial man fear, that amalgamation will, in any event, go on more rapidly than at the present moment? Slavery tends directly to intermingle the races. It robs the coloured female of protection against licentiousness. Still worse, it robs her of self-respect. It dooms her class to prostitution. Nothing but freedom can give her the feelings of a woman, and can shield her from brutal lust. Slavery does something worse than sell off her children. It makes her a stranger to the delicacy of her sex. Undoubtedly a smile will be provoked by expressions of concern for the delicacy of a coloured woman. But is this a conventional, arbitrary accomplishment, appropriate only to a white skin? Is it not the fit, natural, beautiful adorning, which God designed for every woman; and does not a curse belong to an institution which blights it, not accidentally, but by a necessary, fixed operation? It is the relation of property in human beings, which generates the impure connexions of

the South, and which prevents the natural repugnance, growing out of difference of colour, from exerting its power. As far as marriage is concerned, there seems to be a natural repugnance between the races; and in saying this, no unfeeling contempt is expressed towards either race. Marriage is an affair of taste. We do not marry the old; yet how profoundly we respect them. How few women would a man of refinement consent to marry; yet he honours the sex. The barrier of colour, as far as this particular connexion is concerned, implies no degradation of the African race. There seems, as I have said, a repugnance in nature; but if not natural, the prejudice is as strong as an innate feeling; and how much it may be relied on to prevent connexions, we may judge from the whole experience of the North. There is another security against this union in our country. I refer to the mark which has been set on the coloured race by their past slavery; a mark which generations will not efface, and in which the whites will have no desire to participate. Even were the slaves of the South of our own colour, and were slavery to fix on them and on their children some badge or memorial, such as the impress of a lash on the forehead, or of a chain on the cheek, how few among the class of free descent would be anxious to ally themselves with this separated portion of the race. The spirit of caste, which almost seems the strongest in human nature, will certainly postpone amalgamation long enough, to give the world opportunity to understand and manage the subject much better than ourselves. To continue a system of wrong from dread of such evils, only shows the ingenuity of power in defending itself. The fable of the wolf and the lamb drinking at the same stream,

comes spontaneously to our thoughts. But allowing what I have contested, allowing that amalgamation is to be anticipated, then, I maintain, we have no right to resist it. Then, it is not unnatural. If the tendencies to it are so strong, that they can only be resisted by a systematic degradation of a large portion of our fellow-creatures, then God intended it to take place, and resistance to it is opposition to his will. What a strange reason for oppressing a race of fellow-beings, that, if we restore them to their rights, we shall marry them!

I proceed to the last objection to Emancipation. We are told, that it will stir up the two races to a war, which nothing but the slavery or extermination of one or the other will end. We have often heard of the "fears of the brave," so that we ought not, perhaps, to wonder at the alarm here expressed. And yet, we are somewhat surprised, that "the chivalry of the South," should see in the coloured man a formidable foe, and should be willing to put forth their fears as a defence of their injustice. Superior as the slaveholders are in number, holding all the property and civil power, distinguished by education, by skill in arms, and by singular daring, and backed by the whole power of the free States, can they seriously dread collisions? All our fear here is, that the coloured man, though freed, will remain a slave, will be crushed by the lordly spirit, the high bearing of the white race; that he will not for a long time rise to a just self-respect. We fear, that in a country where the law of honour and Lynch law are rife, he cannot enjoy that equality before the civil laws, to which freedom will give him a nominal claim. We fear, that, among a people who take the protection of their persons and character into their own

hands, and shoot down the man who offers an insult, the poor coloured race, whose assertion of rights will easily be construed into insolence, will be very slow to insist on their due. That they should gain the ascendency, without some miraculous combination of circumstances, is impossible. Were they a fierce, savage, indomitable race, they might be looked on with apprehension; but they are the most inoffensive people on earth; and their mildness has undoubtedly perpetuated their chains. With emancipation, their present rapid increase will be checked, for the motives to breed them will cease. With liberty of motion, the desire of change of place will spring up; they will naturally be more or less dispersed; the danger of concentration on a few spots will diminish; and when we think of the vast extent of our country, we may expect them to become a sprinkling through our population, incapable, even if desirous, of disturbing the public peace. Especially the discontented, bold, and adventurous, the very spirits from which turbulence might be feared, will be attracted by hope and novelty, as well as driven by inward restlessness, to new scenes. In truth, can we conceive of a country which has so little to dread from emancipation as this, reaching as it does from ocean to ocean, and destined to receive increasing accessions to its numbers from the Old World? It is also worthy of note, that the characteristics of the coloured race are particularly fitted to keep them harmless. I refer to their passion for imitation of their superiors, and to their love of show and fashion, which tend to attach them more to the white race than to their own, and to break them up into different ranks or castes among themselves.

The groundlessness of fears from Emancipation, is becoming more apparent from the experiment of the West Indies. I do not speak of this as decided; but its first fruits surpass all expectation. The slaves in those islands were to their masters in the proportion of eight or ten to one, and they are shut up in narrow islands, which prevent dispersion; and yet, the gift of freedom has not provoked an act of violence. Their new liberty has been followed by a degree of order unknown before; and, what makes this peaceful transition more striking is, that emancipation took place under every possible disadvantage. It was not the free gift of the master, not an act of justice and kindness, not accompanied with appeals to the gratitude and better nature of the slave. It was conferred by a distant benefactor; it was forced on the planter. It was submitted to with predictions of its ruinous results. The generous hope, which so often creates the good it pants for, was wanting. In Jamaica, it would seem, that the furious opposition of the planting interest to the measure, broke out, in some instances, into a desire of its defeat. Yet under all these disadvantages, which can never occur here, because emancipation here must be a free gift, the prospects of a successful issue are brighter than had dawned on any but the most ardent spirits. The failure of such an experiment would not have discouraged me. What ought not to be hoped from its success?

Mr. Clay seems particularly to dread immediate emancipation. But this, in the common acceptation of the words, is not the only way of giving freedom. Let the wisdom of the South engage in this cause heartily, and in good faith, and it is reasonable to expect, that

means of a safe transition to freedom, not dreamed of now, would be devised. This work we have no desire to take out of the master's hands, nor would we thrust on him our plans for adoption. I indeed think, that emancipation, in one sense of the phrase, should be immediate; that is, the right of property in a human being should be immediately disclaimed. But though private ownership should cease, the State would be authorised and bound to provide for its own safety. The legislature may place the coloured race under guardianship, may impose such restraints as the public order shall require, and may postpone the full enjoyment of personal liberty even to the next generation. There was a time, when these safeguards seemed to me needful. Happily the West Indies are teaching, and, I trust, will continue to teach, that immediate emancipation, in the full sense of the words, is safer than a gradual loosening of the chain.

Let me close this head with one remark. Allow what is not true; allow emancipation to be dangerous. Will it be safer hereafter, than at the present moment? Will it be safer when the slaves shall have doubled, trebled, or still more increased? And must it not at length come? Can any man, who considers the chances of war, and the direction which opinion is taking in the civilised world, believe, that slavery is to be perpetual? Is it wise to wink out of sight a continually increasing peril? At this moment, what possible danger is to be feared from emancipation in the northern slave States? Does not every Kentuckian *know*, that slavery can be ended now, without the slightest hazard to social order? Does not the whole danger, as to that State, lie in delay? How, then, can danger be an excuse for refusing emancipation?

Having thus reviewed the common objections to emancipation, I pass to one more topic, which is referred to in Mr. Clay's speech, and which is the burden of many passionate appeals from the South. I have in view the objections, which are made to the agitation of the question of slavery at the North. These are chiefly two,—that such discussion may excite insurrection among the slaves; and, that it threatens to dissolve the Union.

In regard to the first, the danger of insurrection, I have shown how I view it by continuing to write on the subject of slavery. Could I discover even a slight ground for apprehending such a result, I would not write. Nothing would tempt me to take the hazard of stirring up a servile war. Bad as slavery is, massacre is far worse. In the present case, words of truth and good will are the only weapons for a Christian to fight with. A mysterious and adorable Providence permits and controls massacre, war, and the rage of savage men, for the subversion of corrupt institutions, just as it purifies the tainted atmosphere by storms and lightnings. But man is not trusted with these awful powers; and let not philanthropy be disheartened, because not permitted to reform the world by the sudden processes of violence and bloodshed. Moral influences are the surest and most enduring, and good men part with their strength in resorting to other means.

I have known too much of slavery, of the spirit of its victims, of the restraints under which they live, and of the master's power, to dread the stirring up of insurrections. On this point, persons who have not visited slave countries fall into great errors. Not long ago, a speech was made in Boston, in which the slaves

were compared to wild beasts, thirsting for blood; and the good people were told, that the master locks his doors at night, not knowing, but that in the morning he shall find the throats of wife and children cut from ear to ear; and there were found among us some, who, in the simplicity of their hearts, believed the tale. One would have thought, that, in hearing the fearful story, they would have asked themselves, how it happens, that our Southern brethren give five hundred or a thousand dollars for one of these beasts of prey? how it is, that they are anxious to fill their houses and plantations, and surround their wives and children with assassins? Human nature, if this account be true, is a different thing at the South from what it is at the North. Here we should go mad, and should lose life as well as reason, if the murderous blade were glaring before our eyes night and day; and still more, we should be most grateful to our neighbours, who should be anxious to free us from the curse, instead of rejecting their "meddling interference" with threats and execrations. But among the hearers of the speech referred to, there seemed not a few, to whom these difficulties did not occur. They even forgot to inquire, how the fearful account was to be reconciled with the assurances from the South, of the happiness of the slave and the blessings of the institution; and, in their sympathy with the South, they frowned fiercely enough on such of us, as, by our writings, are stirring up the coloured race to murder. To tranquillise these compassionate people, I will tell them, that the picture which terrified them was a work of fancy. There is no such terror in slave-holding countries. In my long residences among slaves, I have used fewer precautions at night than in this

good city. I have slept in one place with open doors, and in another have given to a slave the key to lock the house at the hour of retiring, and to re-open it in the morning, when I have been the sole tenant of the dwelling. Undoubtedly, the slaveholder wears arms, just as we bolt our doors and appoint patrols of watchmen in the streets; but in both cases, these and other means of defence bring such security, that sleep is undisturbed by fear. The slaves, broken from birth to submission, brought up in ignorance, confined to the plantation, having no means of external concert, wanting mutual confidence, because wanting principle, and separated by the distinction of house servants and field labourers, cower before their instructed, armed, united, organised masters, and feel resistance to be vain. Add to this, the strong attachment, by which some on almost every estate are bound to their owners, stronger than what they bear to their own race; and we shall see, that the danger of a servile war is not great enough to embitter life, or deserve much sympathy.

Rome had servile wars; but her slaves had been freemen. Among them were fierce barbarians, whose native wildernesses had infused an indomitable love of liberty; and there were civilised men, who groaned in spirit and gnashed their teeth at the degrading, intolerable yoke, which was crushing them. But in this country there are no materials for servile war, at least in times of peace. In war, indeed, whether civil or foreign, an army marching with "Emancipation" on its banner, might stir up the palsied spirit of the oppressed to terrible retribution for their wrongs. But very little is to be feared in ordinary times. Were the slave more dangerous, I should feel less for his yoke.

Were a greater portion of the spirit of a man left him, I should not think him so wronged. But what is to be feared from a man, who stands by and sees wife and child lacerated without cause, and is driven by no impulse to interpose for their defence? The strongest sensibilities of nature cannot sting him, to do for his child what the hen does for her chicken, or the trembling hare for her young.

The slave, as far as I have known him, is not a being to be feared. The iron has eaten into his soul, and this is worse than eating into the flesh. The tidings, that there are people here who would set him free, will do little harm. He withstands a far greater temptation than this; I mean, the presence of the free negro. One would think, that the sight of his own race enjoying liberty, would, if anything, stir him up to the assertion of his rights; but it fails. Liberty is a word, not indeed to be heard without awakening desire; but it rouses no resistance. The Colonizationist holds out to the slaves an elysium, where they are to be free, and rich, and happy, and a great people; thus teaching them, that there is nothing in their nature, which forbids them the enjoyment of all human rights; and the master, so far from dreading the doctrines of this society, will become its President. No. Slavery has done its work; has broken the spirit. So little is the slave inclined to violence, that it is affirmed, and I presume truly, that there are fewer murders by their hands, than by an equal number of white men at the North. We hear, indeed, of atrocious deeds, assassinations, bloody combats at the south. But these are the deeds of white men. Pistols and Bowie-knives are not worn by the coloured race. Slavery produces horrible, multiplied

murders at the South, not by infusing rage, revenge into the man who bears the yoke, but by nursing proud, unforgiving, bloodthirsty propensities in the master.

Undoubtedly there are exposures to massacre in slave countries, as there are to mobs, partial insurrections in all countries. But outbreaks at the South will be found, perhaps always, to have their cause in local circumstances, not in influences from abroad. I do not say, that there is no danger in slavery. Systems founded in wrong want stability, and are every day growing more and more insecure, with the progress of intelligence and moral sentiment in the world. Unexpected explosions may take place at the South. Secret causes may be at work on the spirit of the slave. Foreign invasion would be a death-blow to the system. I mean only to say, that there is no danger from the discussion of slavery at the North, or only that indirect, distant danger, which we are always encountering, and which no man thinks of flying from, in human affairs. The stormiest day of abolitionism has passed, and yet not a symptom of insurrection has appeared at the South. It is morally impossible, that there should be danger in the calmer days which are to follow.

I now proceed to the second objection to the agitation of slavery at the North. We are told, that the Union will be thus endangered. "Danger to the Union" is so old a cry, that it ceases to startle you or myself; and yet so much sensitiveness to it remains, that the topic ought not to be lightly dismissed. And I begin with saying, that were the Union as weak as these clamours suppose, were it capable of being dissolved by any of the hundred causes, which are said to threaten it, then it would not be worth the keeping.

The bonds, which hold a nation together, if not exceedingly strong, are of no use. They will snap in the hour of need. But our Union is not so weak as our alarmists imagine. It has stood many storms, and will stand many more. It is not, as many think, a creature of a day. Its foundations were laid at the first settlement of these States, and their whole history was silently preparing them to become one great people. There is not a community on earth, which has so distinct a conviction of the blessings of national union, and of the evils of separation, as this country; and, in the present age of the world, such a conviction may avail almost or quite as much as the traditional prejudices and habits of other nations. Then our Union does not rest only on the clear perception of the good it confers. It rests on sentiment as well as interest, and on a higher sentiment than binds any other people. We are charged, I know, with being given to boasting; but this reproach must not deter me from speaking of the deep foundation of our Union in the claims of our country on our love and reverence. No other people can look back to such founders as we. No other people has done as much in an equal time for civilization and freedom. Two hundred years have hardly passed over us, and we have redeemed from savage wildness a realm, compared with which European kingdoms are dwarfed into provinces; and, through every period of our history, we have been pressing forwards to an equality of rights and a freedom of institutions, nowhere else known in past or present times. The deliberate construction of a civil polity, in which the idea of liberty is realised to a degree not dreamed of in other countries, is one of the grandest achievements of history.

Other governments, the creatures of chance, and obstructed by abuses of barbarous times, bear no such testimony to the energy and elevation of the public mind. Through this clear, bright, practical developement of the principle of liberty, these United States, an infant country, growing up in a distant wilderness, have moved and quickened the civilised world. This country has been called by Providence to a twofold work,—to spread civilization over a new continent, and to give a new impulse to the cause of human rights and freedom. A higher destiny has been granted to no people; and, with all our imperfections (exceedingly great I acknowledge), we have accomplished our task with a force of thought and will unsurpassed in human history. Add to this, that we have produced what no other country can boast of, a spotless revolutionary leader, a chief, who, in a season of storm and civil strife, amidst unbounded popularity, amidst the temptations of severe hardship and of brilliant success, never, in a single instance, grasped at power, forgot his duty to his country, or wavered in his loyalty to freedom. In one form of greatness, we feel ourselves unrivalled. The annals of no people furnish a patriot and friend of liberty, so pure, so disinterested as Washington. That a people having such a history, should be bound by sentiment to the national Union, is a necessary result of the laws of human nature; and accordingly, the people, as far as I know them, are, on this point, of one heart and one mind.

But, besides this generous sentiment, we have characteristic feelings, as a people, which bind us together. One of our national passions is pride in a vast extent of territory. From the circumstance of our history and

location, we are accustomed to think and talk of immense regions, and to scour remote tracts of sea and land; and we should experience a sense of confinement in the boundaries which satisfy other states. An American has a passion for belonging to a great country. A witty foreigner observed of the city of Washington, that it had one merit, if no other; it was a city of "magnificent distances." For this kind of magnificence our people have a decided taste. We look with something like scorn on the kingdoms of the old world; and our mother country seems to us but a speck on the ocean. We travel a distance equal to the whole length of Great Britain in two days or less, and feel as if we had but begun our journey. Our great men desire to connect their names with this vast country; and humble individuals, whether wisely or not, derive from it a feeling of importance. The poor man, in voting, feels that he is exercising, in part, the sovereignty of an immense realm. There is more of the imagination than of the heart, in the sentiment now unfolded; but it is real, and it is no frail bond of national union.

Another cause of Union may appear to foreigners less serious than it really is. We hold together, because we know not where to break off. Neighbouring States are too much allied in feelings and interests and domestic bonds for separation, and no State is willing to occupy the position of a frontier.

Our Union is every day gaining strength by the increased facilities of intercourse, which place distant parts of the country side by side, and are interweaving almost as closely the interests and affections of remote States, as of those which border on each other. The subtile steam, made up of mutually repelling particles,

and melting in a moment into air, has become to this country a cord stronger than adamant. Providence seems to intend to give us the physical means of binding together a wider region, than was ever before blessed with one beneficent sway.

It also deserves attention, that the cause, which has hitherto chiefly disturbed our Union, is diminishing, if it has not passed away. I refer to the disposition of the national legislature to interfere with local interests, or to extend itself beyond the bounds of strict necessity; thus awakening the jealousy of different sections, and giving them the notion of separate interests. This disposition is yielding, not only to the resistance of different States, but to an impossibility of its exercise founded on the nature of free institutions. Under these, government is a slowly moving machine. Its wheels seem to be clogged more and more. Diversities of interests, collisions of passion, party-spirit, and endless varieties of opinion, throw almost insuperable obstacles in the way of legislation. Congress, after a long session, separates, having hardly passed laws enough to keep the government in operation. All free States, at home and abroad, feel this difficulty; and, evil as it seems, it has no small advantages. It abates that worse nuisance, excess of legislation. By this cause, Congress is compelled to keep itself within its bounds; for in these it finds more work than it can do. The government must be in reality, what it is in name, General, and must be as simple as consists with public safety; and, thus qualified, why may it not hold together a mighty realm?

Foreigners expect disunion from the extent of our territory, but in this we see safety, as well as danger;

for it not only flatters, as we have seen, the national pride, but multiplies the bonds of mutual interest, renders free exchange of productions and friendly intercourse vastly more profitable, and, at the same time, checks that despotic power of party leaders, those simultaneous excitements, those passionate movements, that concentration of all the energies and feelings of the people on a single point of controversy, by which free States of narrower dimensions are convulsed.

From these remarks it will be seen, that I partake little of the nervous sensitiveness of a portion of the people, on the subject of the Union. Undoubtedly, it is exposed to perils, which may turn these hopes and prophecies into illusions. The experience of life teaches us to be prepared for the worst. Our present prosperity seems too unparalleled to endure. But loose, vague fears, ought not to disturb us; nor should they be propagated, because they often serve to fulfil themselves. The truth is, that we are a people singularly given to alarm, and very much on the ground on which the rich fear most about property. The greatness of our blessings makes us timid. As far as my knowledge of this community extends, the Union is most dear. It may be said of this, as of other social ties, that its strength cannot be fully known, till we are seriously called to dissolve it.

But, it is said, the South is passionate, and threatens to secede, if we agitate this subject of slavery. Is this no cause of alarm? To this argument, I would offer two answers. First, the South, passionate as it may be, is not insane. Does not the South know, that, in abandoning us on the ground of slavery, it would take the surest step towards converting the free States to

intense and overwhelming abolitionism? Would not slavery become from that moment the grand distinctive idea of the Southern Republic? And would not its Northern rival, by instinct and necessity, found itself on the antagonist principle? In such an event, there would be no need of anti-slavery societies, of abolition agitations, to convert the North. The blow that would sever the Union for this cause, would produce an instantaneous explosion to shake the whole land. The moral sentiment against slavery, now kept down by the interests and duties which grow out of union, would burst its fetters, and be reinforced by the whole strength of the patriotic principle, as well as by all the prejudices and local passions which would follow disunion. Does not the South see that our exemption from the taint of slavery, would, in this case, become our main boast? that we should cast the reproach of this institution into her teeth, in very different language from what is now used? that what is now tolerated in sister States, would be intensely hated in separate, rival communities? Let disunion on this ground take place, and then the North may become truly dangerous to the South. Then, real incendiaries, very different from those who now bear the name, might spring up among us. Then, fanaticism would borrow force and protection from national feeling. Then, in the unfriendly relations between the two communities, which would soon be created, and in the self-regarding policy which we should adopt, we should take into account the weakness which a servile population would bring on our adversaries. We should feel, that we have an ally in our rival's bosom, nor would that ally forget to look Northward for liberation. I say the South is not insane.

nothing but a palpable necessity could induce it to break off from the free States on the ground of slavery.

This leads me to observe, in the next place, that there is, and can be, no kind of necessity or warrant for separation furnished to the South, by the discussion of slavery at the North. This topic will indeed be agitated, and more and more freely; but no discussion, no agitation of slavery, no form of abolition, can produce such an excitement on the subject in the free States, as will furnish the slave States with any motive to encounter the terrible evils of separation. This subject deserves some consideration. Abolitionism may be viewed in two lights; first, as the organised array of societies against slavery; and next, as an individual sentiment, scattered through the whole population. In neither view, can it drive the South to disunion, at least for a long time to come. Regarded as an organised body, Abolitionism will subsist and will influence opinion, but it will never gain an ascendency in the free States. On this point my mind has never wavered. It nowhere carries with it the mass of the people, or the weight of opinion. It has brought no religious or political body under its influence. Fashion, wealth, sectarian prejudice, and political ambition, are, for the most part, opposed to it. That the South should be driven by it to desperation, is impossible. Many of the obstacles to the ascendency of this first form of Abolitionism, will naturally be presented in my views of the second. I will here only observe, that, with the intelligence and state of feeling prevalent at the North, public opinion cannot be determined by associations, especially by one which takes Agitation for its motto. Agitation may be useful, in producing a speedy move-

ment in favour of an object of clear utility, and about which opinions do not greatly differ. For example, in the case of Temperance, where men are generally of one mind, where opinion is fixed, where excitement is the great object to be accomplished, where men are to be roused to resist habits which they know to be wrong; in such a case, an array of numbers, a system of pledges, and multiplied public meetings, may do good. But, on a subject involving many practical difficulties and solemn consequences, and coming, as many think, into collision with great public interests, agitation will not now avail. Men distrust it, fear it, and resent as a wrong, the violence with which the opinions of zealous men are forced on the community. Agitation may carry such a country as Ireland, where the people, besides being ignorant, are all inflamed with one sense of wrong, and every heart responds to the Agitator's cry. So it carried the British Act of Emancipation, for the nation was ripe for action, and, for the most part, had no hostile prejudices to surrender. But an intelligent people, divided in opinion and feeling on a great subject, cannot be carried by storm, or be swept away by a fervent association. The ardent advocates, even of a good cause, if marshalled into an army, and joined in vehement onset on the prejudices of such a community, cannot but awaken re-action and obstinate repulsion; and will, too often, put themselves in the wrong by passionate movements, of which the foe is sure to profit. I now speak of associated agitation. Let the individual enthusiast, who acts from his own soul, agitate as much as he will. I would not say a word to stifle the full, bursting heart. But premeditated, organised agitation, is another thing. Besides

the difficulty already stated, it is apt to degenerate into noise and show, and to fall under suspicion of pretence, and, on this account, is less forgiven for what is deemed excess. I see, therefore, very serious obstacles to the triumphs of organised Abolitionism in a community like ours. It has, indeed, done good. Under all its disadvantages, it has roused many minds, but it cannot carry with it the people.

As to Abolitionism in its more general form, or regarded as an individual principle of settled, earnest opposition to slavery, this has taken deep root, and must grow and triumph. It is in harmony with our institutions, and with all the tendencies of modern civilization. It triumphs in Europe, and will flow in upon us from abroad more and more freely, in consequence of those improvements of intercourse which place Europe almost at our door. Still, it is far from being universal among us. There are obstacles as well as aids to its progress, in consequence of which it is to make its way calmly, gradually, so that there is no possibility of any violent action from the freest discussion of slavery. There is no danger of an anti-slavery fever here, which will justify the South to itself in encountering the infinite hazards of disunion.

The prevalent state of feeling in the free States in regard to slavery, is indifference; an indifference strengthened by the notion of great difficulties attending the subject. The fact is painful, but the truth should be spoken. The majority of the people, even yet, care little about the matter. A painful proof of this insensibility was furnished about a year and a half ago, when the English West Indies were emancipated. An event surpassing this in moral grandeur, is not recorded in

history. In one day, half a million, probably seven hundred thousand of human beings, were rescued from bondage, to full, unqualified freedom. The consciousness of wrongs, in so many breasts, was exchanged into rapturous, grateful joy. What shouts of thanksgiving broke forth from those liberated crowds! What new sanctity and strength were added to the domestic ties! What new hopes opened on future generations! The crowning glory of this day was the fact, that the work of emancipation was wholly due to the principles of Christianity. The West Indies were freed, not by force, or human policy, but by the reverence of a great people for justice and humanity. The men, who began and carried on this cause, were Christian philanthropists; and they prevailed by spreading their own spirit through a nation. In this respect, the emancipation of the West Indies was a grander work than the redemption of the Israelites from bondage. This was accomplished by force, by outward miracles, by the violence of the elements. That was achieved by love, by moral power, by God, working not in the stormy seas, but in the depths of the human heart. And how was this day of Emancipation, one of the most blessed days which ever dawned on the earth, received in this country? Whilst in distant England a thrill of gratitude and joy pervaded thousands and millions, we, the neighbours of the West Indies, and who boast of our love of liberty, saw the sun of that day rise and set, with hardly a thought of the scenes on which it was pouring its joyful light. The greatest part of our newspapers did not refer to the event. The great majority of the people had forgotten it. Such was the testimony we gave to our concern for the poor slave;

and is it from discussions of slavery among such a people that the country is to be overturned?

It will undoubtedly be said, that our uncertainty as to the issues of West Indian Emancipation, prevented our rejoicing in it. But does uncertainty so act, where the heart is deeply moved? Is it a part of human nature to wait for assurance, before it exults at events in which its affections are involved? Does the new-born child receive no welcome, because we are not sure of the prosperity of his future years? Does the lover of freedom give no salutation, no benediction, to a people rising in defence of rights, or establishing free institutions, because the experiment of liberty may fail? Undoubtedly there were evils to be apprehended from West Indian emancipation; for when was a great social revolution ever accomplished, or a great abuse ever removed, without them? It was impossible for the slave and the master to change their old relations, to re-organise society, without continuing to feel more or less the influences of the old system of oppression. Are the wounds of ages to be healed in a moment? Could a perfect social order be expected to rise from the ruins of slavery? But must corrupt systems be made perpetual, because of the chances of reform? In the case of the West India emancipation, we had more pledges of success than are usually given. We knew that the trial of liberty had been made in Antigua, without the occurrence of any of the evils which had been dreaded. The great transition from slavery to freedom had taken place in a day without disorder, without the slightest injury to property or life, with no excitement but overwhelming gratitude. Yet, as a people, we cared nothing for the liberation of the West

Indian slave. With the exception of a few voices, the mighty chorus of praise to God, which ascended from the Gulf of Mexico and from Great Britain, found no response here.

This indifference to slavery, has foundations among us which are not to be removed in a day. One cause is to be found in the all-devouring passion for gain, accumulation, which leaves little leisure for sympathy with any suffering which does not meet our eye, and which will listen to no innovations, by which the old channels of trade and profit may be obstructed. Another cause is to be found in the sympathies of what are called the higher and more refined classes here, with the like classes at the South. The tide of fashion, no unimportant influence even in a republic, sets strongly against anti-slavery efforts. Another cause is, our position in regard to the coloured race. In Europe, the negro is known chiefly by report, and is, therefore, easily recognised as a man. His humanity is never questioned. Still more, he is an object for the imagination and the heart. He is known only as a wronged, suffering man. He is almost a picturesque being. Thousands and thousands in England, at the mention of the African slave, immediately recall to their minds that most affecting figure of the negro, as Darwin portrayed him, touching the earth with one knee, lifting up his chained hands, and exclaiming, "Am I not man and a brother?" To us, the negro is no creature of imagination. We see him as he is. There is nothing picturesque in his lot. On visiting the slave States, we see him practically ranked with inferior creatures, and taking the rank submissively. We hear from him shouts of boisterous laughter, much oftener than sighs

or groans; and this laughter repels compassion, whilst it inspires something like contempt. We here have a hard task to perform. We have to conquer old and deep prejudices, and to see a true man in one, with whom we have associated ideas of degradation inconsistent with humanity. These are painful truths; but it is good to know the truth. One thing is plain, that free discussion of slavery is not likely to stir up in the free States, rash, careless assaults on the institutions of the South, and so to endanger the Union. We who are called incendiaries, because we discuss this subject, do not kindle our fires among dry woods, but too often on fields of ice. A consuming conflagration is not to be feared.

I have now considered the objections to the free discussion of slavery at the North. This discussion is safe; still more, it is a duty, and must go on; and, under this and other influences, the anti-slavery spirit must spread and must prevail. Mr. Clay's speech will but aid the movement. The anti-slavery spirit may triumph slowly, but triumph it must and will. It may be thought, that, from my own showing, the success of this cause is not so sure as its friends are accustomed to boast. But, notwithstanding all the obstacles which I have frankly stated, anti-slavery principles have made great progress, have become deep convictions in many souls, within a few years; and the impulse, far from being spent, continually gains strength. There are those who hope that the present movement is a temporary fanaticism. We are even told, that a distinguished Senator from the South, on the close of Mr. Clay's speech, repaid this effort for slavery with unbounded applause, and declared, that "Abolitionism was now

down." But such men have not studied our times. Strange, that in an age, when great principles are stirring the human soul, and when the mass of men, who have hitherto slept, are waking up to thought, it should be imagined, that an individual, a name, a breath, can arrest the grand forward movements of society. When will statesmen learn, that there are higher powers than political motives, interests, and intrigues? When will they learn the might which dwells in truth? When will they learn, that the great moral and religious Ideas, which have now seized on and are working in men's souls, are the most efficient, durable forces, which are acting in the world? When will they learn, that the past and present are not the future, but that the changes already wrought in society, are only forerunners, signs, and springs of mightier revolutions? Politicians, absorbed in near objects, are prophets only on a small scale. They may foretell the issues of the next election, though even here they are often baffled; but the breaking out of a deep moral conviction in the mass of men, is a mystery which they have little skill to interpret. The future of this country is to take its shape, not from the growing of cotton at the South, not from the struggles of parties or leaders for power or station; but from the great principles which are unfolding themselves silently in men's breasts. There is here, and through the civilised world, a steady current of thought and feeling in one direction. The old notion of the subjection of the many, for the comfort, ease, pleasure, and pride of the few, is fast wearing away. A far higher, and more rational conception of freedom, than entered into the loftiest speculations of ancient times, is spreading itself, and is changing

the face of society. "Equality before the laws," has become the watchword of all civilised states. The absolute worth of a human being is better understood, that is, his worth as an individual, or on his own account, and not merely as a useful tool to others. Christianity is more and more seen to attach a sacredness and unspeakable dignity to every man, because each man is immortal. Such is the current of human thought. Principles of a higher order are beginning to operate on society, and the dawn of these primal, everlasting lights, is a sure omen of a brighter day. This is the true sign of the coming ages. Politicians, seizing on the narrow, selfish principles of human nature, expect these to rule for ever. They hope, by their own machinery, to determine the movements of the world. But if history teaches any lesson, it is the impotence of statesmen; and, happily, this impotence is increasing every day, with the spread of lights and moral force among the people. Would politicians study history with more care, they might learn, even from the dark times which are past, that self-interest is not, after all, the mightiest agent in human affairs; that the course of human events has been more determined, on the whole, by great principles, by great emotions, by feeling, by enthusiasm, than by selfish calculations, or by selfish men. In the great conflict between the Oriental and the Western World, which was decided at Thermopylæ and Marathon; in the last great conflict between Polytheism and Theism, begun by Jesus Christ, and carried on by his followers; in the Reformation of Luther; in the American Revolution; in these grandest epochs of history, what was it which won the victory? What were the mighty, all-prevailing powers? Not political man-

agement, not self-interest, not the lower principles of human nature; but the principles of freedom and religion, moral power, moral enthusiasm, the divine aspirations of the human soul. Great thoughts and great emotions have a place in human history, which no historian has hitherto given them, and the future is to be more determined by these than the past. The anti-slavery spirit is not, then, to die under the breath of an orator. As easily might that breath blow out the sun.

Slavery must fall, because it stands in direct hostility to all the grand movements, principles, and reforms of our age, because it stands in the way of an advancing world. One great idea stands out amidst the discoveries and improvements of modern times. It is, that man is not to exercise arbitrary, irresponsible power, over man. To restrain power, to divide and balance it, to create responsibility for its just use, to secure the individual against its abuse, to substitute law for private will, to shield the weak from the strong, to give to the injured the means of redress, to set a fence round every man's property and rights, in a word, to secure liberty,—such, under various expressions, is the great object on which philosophers, patriots, philanthropists, have long fixed their thoughts and hopes. It is remarkable, and one of the happy omens of the times, that even absolute governments have reached, in a measure, this grand Idea. They present themselves as the guardians of liberty. They profess their desire and purpose to sustain equal laws, under which all men, from the highest to the lowest, shall find effectual protection for their rights. The distinguished Prussian historian, Raumer, in his letters on England, maintains, that his own government, which foreigners call despotic,

does not rest on private will, and that it ensures, on the whole, greater freedom to the subject, than the British people can boast. Thus despotism does homage to the great ideas and spirit of our times; and yet in the midst of this progress, in the face of this universal reverence for human rights, the slaveholder stands apart, and sets up his claim to ownership of his fellow-creatures, and insists on arbitrary, irresponsible rule, and makes his will a law, and enforces it by degrading punishments. And can this power stand? Is it able to resist the moral power of the world? Can it withstand a higher power, that of Eternal Justice, before which all worlds bow, and to which the highest orders of beings must give account?

I began this discussion with stating, that I should avoid, as much as possible, all personalities; and I have aimed throughout to look only at the system, not at individuals. I am aware, however, that some of my remarks must seem to have a very unfavourable bearing on the slaveholder; for how can the evils and crimes of a system be held up, without implicating more or less those who sustain it? To prevent, then, all misapprehension, I wish to say, that whilst I think slaveholders in general highly culpable for upholding a system of wrong, which has been so plainly exposed, I do not regard slaveholding as a proof of the necessary absence of moral and religious principle. Our nature is strangely inconsistent, and experience continually teaches us, that faults and sins, on which the eye of conscience has not been distinctly turned, may consist with real virtue. A man, living in a community, all of whose members join in passionate support of an evil institution, must have an energy of thought, a moral force, a moral in-

dependence which few can boast, in order to see and resist and renounce the wrong. No moral trial on earth is perhaps so overpowering. The light, which prevails in other regions, enters most slowly this compact, dense mass of moral error. I cannot forget this in judging the slaveholder. I remember, too, that he is not merely a slaveholder. He sustains the natural, innocent, purifying relations of domestic life, of private friendship, of country, and of Christian worship, and in these he may be exemplary; in these, there are women at the South eminently faithful. I know it is said, that in these acknowledgments I weaken my testimony against slavery; but truth is dearer than policy. I cannot hold it back. Could I liberate all the slaves, by misrepresenting the slaveholder, I would not do it. The primary work of a man is, not to liberate slaves, but to be just, to render to all their due, to do what is right, be the cost what it may; and all benevolent enterprises, which have not their origin and rule in this sovereign principle of duty, are "splendid sins." The slaveholders commit a great wrong, many without consciousness of the wrong, and many with entire indifference to the moral character of slaveholding. And in all this they resemble other societies of men here and abroad. There is much unconscious wrong-doing, and, still more, much conscious sacrifice of right to interest, all the world over. This should not prevent rebuke of other communities; but should check invidious comparison, and the spirit of self-exaltation. We of the North have reason and are bound to condemn the enormous wrongs practised at the South; but have we a right to boast of ourselves as better than our neighbours? Is not the selfish spirit of gain, which is blind-

ing multitudes at the South to the injustice of slavery, very rife here? Were this institution rooted here, should we not cling as a people to it, as obstinately as others? Are none of us now reconciled to it by the profits it affords them? England reproaches our slavery, and she cannot do it too solemnly. But has England a right to boast over the slaveholder? Who can fathom the depths of guilt and woe in that rich, prosperous island? Is there another spot on earth, in which so many crimes and agonies are accumulated, as in London? Where else on earth is so shocking a contrast to be seen of boundless luxury, and unutterable wretchedness? What a work has philanthropy to do for the ignorant, intemperate, half-famished crowds of Ireland and Great Britain! Her nobles and merchants, indeed, scatter their thousands and ten thousands among the poor. But do they retrench one indulgence or one ostentatious display, or resolutely meet the great question, how the terrible evils which weigh down and threaten society are to be substantially redressed? I say not these things in the spirit of retaliation towards England. I ask from her just, indignant remonstrance against our wrong-doing. But I would show, that, in assailing slavery, I am not blind to all other evils, that I mean not to set apart the slaveholder as alone deserving rebuke, and that I acknowledge the justice of many of his reproofs of these free States and of Europe. God alone knows the chief offender. The slaveholder indeed is chargeable with the peculiar guilt of ordaining, and upholding with set purpose, a system of enormous injustice. Slavery is a creature of human will and choice, and at the same time the greatest wrong and insult on human nature. I therefore cry aloud

against it. Of the individuals who defend and perpetuate the system, I am sure, that the best are deeply injured by it; but among them, there are better than myself. I do not fix their rank in a world of transgressors. I desire to lift up the wronged and oppressed. I leave to a higher Judge, the heart, the sins, the virtues of the oppressor.

I have now concluded my remarks on the topics suggested by Mr. Clay's speech; and here you may expect me to close this long communication. But believing, as I do, that my engagements and duties will not allow me to write again on slavery, I am inclined to relieve my mind of all its burdens on this subject. Allow me then to say a few words on a topic, which has given me many painful thoughts, the more painful, because so few have seemed to share my feelings. I refer to that gross outrage on rights and liberty, the burning of the Hall of Freedom in Philadelphia. I have felt this the more, because this Hall was erected for free discussion, was dedicated to Liberty of Speech. Undoubtedly it was especially designed to give the Abolitionists a chance of being heard; but it was also intended to give the same privilege to others, who, in consequence of having adopted unpopular opinions, might be excluded from the places commonly devoted to public meetings. This building was associated with the dearest right of an intelligent, spiritual being, that of communicating thought and receiving such communication in return—more intimately associated with it than any other edifice in the country. And this was stormed by a mob; a peaceful assemblage was driven from its walls; and afterwards it was levelled to the earth by fire.

Various circumstances conspired to take this out of the class of common crimes. It was not the act of the coarse, passionate multitude. It was not done in a transport of fury. The incendiaries proceeded leisurely in their work, and distinctly understood, that they were executing the wish and purpose of a great majority of the people. Passionate outbreaks may be forgiven. An act performed by the reckless few does not alarm us, because we know that a moral force subsists in the community to counteract it. But when individuals, to whom we look for a restraining moral power, undertake deliberately the work of the reckless and violent, then the outrage on law and right wears a singularly dark and menacing aspect. Such a community may well feel the foundations of social order tottering beneath them. After the mob of Philadelphia, who wonders at the mob of Harrisburg?

Another aggravation of this act was, that the blameless character of those who had erected and were occupying the Hall of Freedom, was distinctly understood. The assemblage thronging this edifice, was not made up of profligates, of the false, the lawless, the profane. On that occasion were met together citizens of Philadelphia and visitors from other cities and States, who were second to none in purity of life; and they had convened in obedience to what they believed, however erroneously, the will of God, and to accomplish what seemed to them a great work of justice and humanity. I doubt whether, at that hour, there were collected in any other single spot of the land, so many good and upright men and women, so many sincere friends of the race. In that crowd was John G. Whittier, a man whose genius and virtues would do honour to any city,

whose poetry bursts from the soul with the fire and indignant energy of an ancient prophet, and whose noble simplicity of character is said to be the delight of all who know him. In that crowd was Lucretia Mott, that beautiful example of womanhood. Who that has heard the tones of her voice, and looked on the mild radiance of her benign and intelligent countenance, can endure the thought, that such a woman was driven by a mob, from a spot to which she had gone, as she religiously believed, on a mission of Christian sympathy? There were many others, worthy associates of those whom I have named, religious men, prepared to suffer in the cause of humanity, devoted women, whose hearts were burdened with the infinite indignities heaped on their sex by slavery. Such were the people who were denied the protection of the laws; denied the privilege granted to the most profligate political party, and even to a meeting of Atheists; treated as outcasts, as the refuse and offscouring of the world. In them was revived the experience of the first witnesses to the Christian faith. Happily Christianity has not wholly failed to improve society. At first, the disciple himself was destroyed; now only his edifice; and this is certainly some progress of the world.

And what was the mighty cause of this outrage? A general reply is, that the Abolitionists were fanatics. Be it so. Is fanaticism a justification of this summary justice? What more common than this fever in our churches? How does it infect whole sects! What more common in our political meetings? Must the walls within which fanatics meet be purged by desolating fire? Will not then the whole land be lighted by the flames? Shall I be told, that the fanaticism of

Abolitionists is of peculiar atrocity? that they are marked, set apart, by the monstrousness of their doctrines? These doctrines are, the brotherhood of the human race, and the right of every human being to his own person and to the protection of equal laws. Such are the heresies, that must be burned out with fire, and buried under the ruins of the temple where they are preached! Undoubtedly there may be crimes, so unnatural, so terrible to a community, that a people may be forgiven, if, deeming the usual forms of justice too slow, they assume the perilous office of inflicting speedy punishment. But that the processes of law, that the chartered rights of a free people should be set aside, to punish men, who come together to protest against the greatest wrong in the land, and whose fanaticism consists in the excess of their zeal for the oppressed; this is a doctrine, which puts to shame the dark ages, and which cannot long keep its ground in our own.

But this general charge of fanaticism is not the main defence of this hall-burning. The old cry of "danger to the Union" is set up. Abolitionism was to be committed to the flames, because it threatened to separate the States. I shall not, of course, repeat what I have already said on this topic, but I will only ask, what will be the effect of burning up every edifice, which gives shelter to the supposed enemies of the Union? At this very moment, one of these twenty-six States has virtually assumed the right of war, which the Constitution confers on the General Government, and would inevitably drive us into hostilities with one of the most powerful nations of Europe, if the insanity of the contest did not make it next to impossible; and, in so doing, it has given a precedent, more menacing to the Union

than anything in our history, with the single exception of the Nullification or States-Rights movement. And shall all who favour this usurpation, be forbidden to meet but at the peril of mobs and flames? In this case, might not some halls of legislation meet the fate of the Hall of Freedom? I must protest against the disposition to make the crime of endangering the Union, a sufficient cause for house-burning. The nerves of our people are particularly sensitive on this point, and Incendiarism will become the fashion, if this plea will suffice for it. Every householder should lift up his voice against the dangerous doctrine.

But we have not yet touched the great cause of the conflagration of the Hall of Freedom. Something worse than fanaticism or separation of the Union, was the impulse to this violence. We are told, that white people and black people sat together on the benches of the Hall, and were even seen walking together in the streets! This was the unheard of atrocity which the virtues of the people of Philadelphia could not endure. They might have borne the dissolution of the national tie; but this junction of black and white was too much for human patience to sustain. And has it indeed come to this? For such a cause, are mobs and fires to be let loose on our persons and most costly buildings? What! Has not an American citizen a right to sit and walk with whom he will? Is this common privilege of humanity denied us? Is society authorised to choose our associates? Must our neighbour's tastes as to friendship and companionship control our own? Have the feudal times come back to us, when to break the law of caste was a greater crime than to violate the laws of God? What must Europe have

thought, when the news crossed the ocean of the burning of the Hall of Freedom, because white and coloured people walked together in the streets? Europe might well open its eyes in wonder. On that continent, with all its aristocracy, the coloured man mixes freely with his fellow-creatures. He passes for a man. He sometimes receives the countenance of the rich, and has even found his way into the palaces of the great. In Europe, the doctrine would be thought too absurd for refutation, that a coloured man, of pure morals and piety, of cultivated intellect and refined manners, was not a fit companion for the best in the land. What must Europe have said, when brought to understand, that in a republic, founded on the principles of human rights and equality, people are placed beyond the protection of the laws, for treating an African as a man. This Philadelphia doctrine deserves no mercy. What an insult is thrown on human nature, in making it a heinous crime to sit or walk with a human being, whoever he may be?

It just occurs to me, that I have forgotten the circumstance, which filled to overflowing the cup of Abolitionist wickedness in Philadelphia. The great offence was this, that certain young women of anti-slavery faith, were seen to walk the streets with coloured young men! Of the truth of this allegation, which has been denied, I am not able to judge; but allowing its correctness, I must think, that to violate the majesty of the laws, and to convulse a whole city, because a few young women thought fit to manifest in this way their benevolence towards a despised race,

> "Resembles ocean into tempest wrought
> To waft a feather, or to drown a fly."

Offences against manners are wisely left to the scourge of public opinion, which proves itself, in such cases, a more effectual as well as more merciful discipline than burning or the gallows. If ridicule and indignation will not put down supposed misdemeanours of this class, what will force avail?—May I be here allowed to counsel my fair abolitionist friends, (if they have really fallen into the "unpardonable transgression" laid to their charge,) to respect hereafter the usages of society in regard to their communications with the other sex. If their anti-slavery zeal compels them to bear testimony against the prejudice, which excludes the coloured people from the society of the whites, let them choose for their associates the women of the despised caste. With less defiance of opinion, they will thus give equal expression to their interest in the wronged. I believe, however, that the less conspicuous their zeal in this and other public movements, the better. There are none, for whom I feel a deeper and more affectionate solicitude, than for the young of the other sex; and when I think of their inexperience, and of the strength of their sensibility, and then consider how exposed they are, on occasions of struggle and excitement, to unconscious imprudences which may throw a shade over their characters not soon to be dispelled, and which, in their calmer hours, may visit them with secret upbraidings, or with fears of having started from the proper path, I cannot but desire, that, whilst they open their hearts to all generous sympathies, they should postpone the public manifestation of their zeal to a riper age.

The violence, which was offered the Abolitionists for their reception of the coloured people to freer social intercourse, was the more aggravated, because, if they

erred in the matter, their motive was a generous one, not got up for the occasion, but proved to be sincere by their whole conduct. They say, that the coloured race, ground as they have been in the dust by long tyranny, and still suffering under prejudices which forbid their elevation, are entitled to peculiar regard from the disciples of him who came to raise the fallen, "to seek and save the lost." They look on this people with peculiar sympathy, because subjected to peculiar hardships. With this view, they are anxious to break down the distinction, or at least, to diminish the distance, between the black man and the white, believing that in this way only the degrading influences of the injuries of years can be overcome. Allow this to be an error; is it not a generous one? Is there nothing holy in sympathy with the wronged? Are feelings of benevolent concern, for whatever portion of our race, to be insulted, and to bring down violence on our heads, because they transgress conventional rules and the forms of "good society"? That ignorant and coarse people should treat the motives of the Abolitionists with scorn, cannot surprise us; but that any, who belong to what is called the respectable and refined class, should join the fierce multitude in persecuting men of worth and humanity, admits no excuse. Does it not show, that the line of separation between the high and low is not as broad as we sometimes imagine; that much which passes for refinement is mere gloss; and that when the passions are stirred up by the concurrence of numbers, "the friends of order" can set laws at defiance as boldly as the multitude?

This outrage, if viewed in its political aspects, deserves severe reprobation. Mob-law, in this country,

ought always to be frowned down. It is an invasion of the fundamental principle of our institutions, of the sovereignty of the people, and the more dangerous, because it seems to the multitude to be an assertion of the principle which it overthrows. The sovereignty of the people has here but one mode of manifestation, and that is, the laws. It can express itself in no other way; and, consequently, a mob, in forcibly suspending the laws, and in substituting its own will for that which the legitimate organs of the people have proclaimed, usurps, for a time, the sovereignty of the state, and is virtually rebellion. In a despotism, the laws are of less moment than in a free country, because in the former there is a force above the laws, an irresistible will, which has at its disposal a subservient soldiery and summary punishments, to maintain something like order in the state. But in a republic, there is nothing higher than the laws; and, in shaking the authority of these, the whole social edifice is shaken. Reverence for the laws, is the essential spirit, the guardian power, of a free state. Take this away, and no physical force can take its place. The force is in the excited multitude, and, in proportion as it is roused against law, it prepares the way, and constitutes a demand for a more regular, despotic power, which, bad as it is, is better than the tyranny of crowds. There is, indeed, as I have intimated, one case where popular commotion does, comparatively, little harm. I mean, that which is excited by some daring crime, which the laws sternly forbid, and which sends an electric thrill of horror through a virtuous community. In such a case, the public without law do the work of law, and enforce those natural, eternal principles of right, on which all

legislation should rest. Even this violence, however, is dangerous. But, be it ever so blameless, who can bring under this head the outrage offered to Abolitionists, men who had broken no law, and whose distinction was, that they had planted themselves on the ground of natural and everlasting right?

This outrage against the Abolitionists, made little impression on the country at large. It was pronounced wrong, of course; but, then, we were told, that the Abolitionists were so imprudent, so fierce, so given to denunciation, so intolerant towards all who differ from them, that they had no great claim to sympathy! Everywhere the excesses of the Abolitionists are used to palliate the persecution which they suffer. But are they the only intolerant people in the country? Is there a single political party, which does not deal as freely in denunciation? Is there a religious sect, which has not its measure of bitterness? I ask, as before, if fierce denunciation is to be visited with flames, where will the conflagration stop?

In thus speaking, let me not be considered as blind to the errors of the Abolitionists. My interest in their object increases my pain at their defects. When I consider them as having espoused a just and holy cause, I am peculiarly grieved by the appearances of passionate severity, in their writing, speeches, and movements. Such men ought to find in the grandeur, purity, and benevolence of their end, irresistible motives to self-control, to a spirit of equity and mildness, to a calm, lofty trust in God. I grieve, that in an age when the power of Gentleness and Meekness is beginning to be understood, they have sought strength in very different weapons. I do not deny their error; but, I say, let

there be some proportion between the punishment and the offence. Is nothing to be pardoned to men, who have meditated on great wrongs, until their spirits are deeply stirred? Is vehemence, in such men, the unpardonable sin? Must we rigidly insist, that they shall weigh every word before they speak? When all England was on fire with the injuries of the slave, is it wonderful, that men in this country, where the evil is most towering, should echo in louder tones the cry which came to them over the ocean? Is it wonderful, that women, thinking of more than a million of their own sex, at no great distance, exposed to degradation and prostitution, should, in their grief and indignation, repel every extenuating plea for the supporters of these abominations? Was it possible, that none should speak on this subject, but the wise and prudent? Does not every great cause gather round itself vehement spirits? Must no evil be touched till we have assurance, that it shall be shaken and subverted by rule? We bear extravagance and vehemence elsewhere, without burning down men's houses. Why this singular sensitiveness to anti-slavery vehemence, except it be, that slavery, which so many call an evil with the lips, has never come as an evil to their consciences and hearts?

But, it is said, the Abolitionists injure a good cause. Be it so. I think they have done it harm as well as good. But is not this the common course of human affairs? What good cause is not harmed, and sometimes thrown back, by its best friends. In the present imperfect state of our nature, men seldom take a strong hold on any great object, without falling into excess. Enthusiasm, by which I mean a disproportionate strength of feeling and emotion, such as interferes more or less

with the judgment, seems almost inseparable from earnestness. The calm reason, the single idea of Right, the principle of pure love, such as it exists in God, serene and unimpassioned,—these divine impulses seldom of themselves carry men through great enterprises. Human passionateness mixes with higher influences. This is to be lamented, and much evil is done; but we must endure enthusiasm with its excesses, or sink into a lifeless monotony. These excesses we ought to rebuke and discourage; but we must not hunt them down as the greatest crimes. We must take heed, lest in our war against rashness, we quench all the generous sentiments of human nature. It is natural to desire, that evils should be removed gently, imperceptibly, without agitation; and the more of this quiet process, the better. But it is not ordinarily by such processes, that the mysterious providence of God purifies society. Religion and freedom have made their way through struggles and storms. Established evils naturally oppose an iron front to reform; and the spirit of reform, gathering new vehemence from oppositions, pours itself forth in passionate efforts. Man is not good enough yet to join invincible courage, zeal, and struggle, with all-suffering meekness. But must conflict with evil cease, because it will be marred with human imperfection? Must the burning spirit lock up its sympathies with suffering humanity, because not sure of being always self-possessed? Do we forgive nothing to the warm-hearted? Should we not labour to temper and guide aright excessive zeal in a virtuous cause, instead of persecuting it as the worst of crimes?

The Abolitionists deserve rebuke; but let it be proportioned to the offence. They do wrong in their angry

denunciation of slaveholders. But is calling the slaveholder hard names a crime of unparalleled aggravation? Is it not, at least, as great a crime to spoil a man of his rights and liberty, to make him a chattel, and trample him in the dust? And why shall the latter offender escape with so much gentler rebuke? I know, as well as the slaveholder, what it is to bear the burden of hard names. The South has not been sparing of its invectives in return for my poor efforts against slavery. I understand the evil of reproach; and I am compelled to pronounce it a very slight one, and not to be named in comparison with bondage; and why is it, that he who inflicts the former should be called to drink the cup of wrath to the very dregs, whilst he who inflicts the latter receives hardly a mild rebuke?

I say these things not as a partisan of the Abolitionists, but from a love of justice. They seem to me greatly wronged by the unparalleled persecution to which they have been exposed; and the wronged should never want a defender. But I am not of them. In the spirit of many of them I see much to condemn. I utterly disapprove their sweeping denunciations. I fear that their scorn of expediency may degenerate into recklessness. I fear, that, as a natural if not necessary consequence of their multiplied meetings held chiefly for excitement, their zeal must often be forced, got up for effect, a product of calculation, not a swell of the heart. I confide in them the less, the more they increase. I fear, that their resort to political action will impair their singleness of purpose and their moral power. I distrust the system of association and agitation in a cause like this. But, because I see among them somewhat to fear and blame, must I shut my eyes

on more which I ought to commend? Must not men of pure and lofty aims be honoured, because, like every thing human, they are not free from fault? I respect the Abolitionists for maintaining great principles with courage and fervour, amidst scorn and violence. Can men have a higher claim to respect? In their body, amidst prejudiced, narrow-minded, conceited, self-seeking members, such as are found in all associations, there is a large proportion of uncompromising, single-hearted friends of truth, right, and freedom; and such men are securities against the adoption of criminal ends or criminal means. In their front rank, perhaps at their head, is Gerrit Smith; a man worthy of all honour for his overflowing munificence, for his calm yet invincible moral courage, for his Christian liberality embracing men of every sect and name, and for his deep, active, inexhaustible sympathy with the sinful, suffering, and oppressed. In their ranks may also be found our common friend, Charles Follen, that genuine man, that heroic spirit, whose love of freedom unites, in rare harmony, the old Roman force with Christian love, in whom we see the generous, rash enthusiasm of his youth, tempered by time and trial into a most sweet and winning virtue. I could name others, honoured and dear. I do not, for the sake of such, shut my eyes on the defects of the association; but that it should be selected for outrage and persecution, is a monstrous wrong, against which solemn testimony ought to be borne.

There is one consolation attending persecution. It often exalts the spirit of the sufferer, and often covers with honour those whom it had destined to shame. Who made Socrates the most venerable name of antiquity? The men who mixed for him the cup of hem-

lock, and drove him as a criminal from the world which he had enlightened. Providence teaches us the doctrine of retribution very touchingly in the fact, that future ages guard with peculiar reverence the memories of men, who, in their own times, were contemned, abhorred, hunted like wild beasts, and destroyed by fire or sword, for their fidelity to truth. That the Abolitionists have grown strong under outrage, we know; and in this I should rejoice, were their cause ever so bad; because persecution must be worse, and its defeat must be a good. I wish that persecution, if not checked by principle, may be stayed, by seeing that it fights against itself, and builds up those whom it toils to destroy. How long the Abolitionists will be remembered, I know not; but, as long as they live in history, they will wear as a crown the sufferings which they have so firmly borne. Posterity will be just to them; nor can I doubt, what doom posterity will pronounce on the mobs or single men, who have laboured to silence them by brutal force. I should be glad to see them exchanging their array of affiliated societies for less conspicuous and artificial means of action. But let them not do this from subserviency to opinion, or in opposition to their sense of right. Let them yield nothing to fear. Let them never be false to that great cause, which they have fought for so manfully, Freedom of Speech. Let them never give countenance to the doctrine, which all tyrants hold, that material power, physical pain, is mightier than the convictions of Reason, than the principle of Duty, than the Love of God and mankind. Sooner may they pine and perish in prisons, sooner bleed or be strangled by the executioner, than surrender their deliberate principles to lawless violence.

In the remarks now made on the recent outrage at Philadelphia, I have felt myself bound to use great plainness of speech. Had I consulted my feelings, I should have been silent. In that city I have old and dear friends, and have received hospitalities which I remember with gratitude. But we are not allowed to "confer with flesh and blood." I beg however to say, in order to prevent misinterpretation, that I have not thought, for a moment, of holding up Philadelphia as the worst of cities. I do not infer from a single tumult, the character of a vast population. How many thousands of that metropolis took no part in the transaction under consideration! And of those who gave it their active or passive sanction, how many thousands were hurried on by imitation and sympathy, were swept away by a common impulse, without comprehending the import of the deed! In a popular ferment, individuals lay aside themselves for a time, and do what they would shrink from, if left to act on their separate responsibility. In all cities, it is true of the vast majority of men, that their consciences cannot stand alone. Their principles, as they call them, are echoes of general sentiment. Their sense of duty, unpropped by opinion, totters, and too often falls. One of the saddest views of society is, the almost universal want of self-determined, self-subsistent virtue. It is therefore no sign of unparalleled depravity, that a community proves false to great principles in seasons of excitement. All great cities abound in ignorance, prejudice, passion, selfish conformity to the world, and moral corruption in its grosser and more refined forms; and that these bitter fountains should sometimes burst forth, is a matter of course. I ascribe to no city precedence in vir-

59568

tue or crime. I would only say, that Philadelphia has placed herself, more conspicuously than other cities, on a bad eminence, and she must hold it, until buildings devoted to Liberty of Speech can stand unharmed on her soil.

I now finish this long letter. Your patience, my dear Sir, has not, I trust, been exhausted. Whether this communication will answer the public ends which I have proposed, I know not; but it will do one good of a personal nature. It will be a memorial, however brief, of a friendship, which began in our youth, and which has withstood the vicissitudes of so many years, that we may expect it to go down with us to our graves. It pleases me, that our names should be associated in a work, which, though written in haste, and for a temporary exigency, yet reflects something of both our minds. It is fit, that the thoughts, unfolded in this letter, should be addressed to one, with whom I have conversed long and familiarly on the great interests of human nature. I owe you much for the light and strength you have given me, and especially for the faith and hope, which, under much personal suffering and depression, you have cherished and expressed in regard to the destinies of our race. We have given much of our sympathy to the multitude. We have felt more for the many who are forgotten, than for the few who shine; and our great inquiry has been, how the mass of men may be raised from ignorance and sensuality, to a higher social, intellectual, moral, and religious life. We have rejoiced together in the progress already made by individuals and communities; but a voice has come to us from the depths of human suffering, from the abuses of the social state, from the teach-

ings of Jesus Christ, urging the need of new struggle with giant evils, and of new efforts for the diffusion of comforts, refinements, quickening truths, enlightened piety, and disinterested virtue. A few years will bring us to our journey's end. To the last, I trust, we shall speak words of blessing to our race, and words of encouragement to all who toil and suffer for its good. Through God's grace, we hope for another life; but that life, we believe, will, in some respects, be one with this. Our deep sympathies with the great human family, will, we believe, survive the grave. We shall then rejoice in the interpretation of the dark mysteries of the present state, of the woes and oppressions now so rife on earth. May it not be hoped, that, instead of our present poor and broken labours, we shall then render services to our brethren, worthy of that nobler life? But the future will reveal its own secrets. It is enough to know, that this human world, of which we form a portion, lives, suffers, and is moving onward, under the eye and care of the Infinite Father. Before His pure, omnipotent goodness, all oppressions must fall; and, under His reign, our highest aspirations, prayers, and hopes for suffering humanity, must, sooner or later, receive an accomplishment, beyond the power of prophecy to utter, or of thought to comprehend.

NOTES.

Note A, page 23.

As the page here referred to was passing through the press, I understood, that it was maintained by some, that the treatment, which Abolition petitions had received from Congress, was not so peculiar as I had supposed; and I state this, that the reader may inquire for himself. For one, I feel little disposition to inquire. It is very possible, that, in this world of tyranny and usurpation, scattered precedents may be found, which, if used for interpreting and defining our rights, would reduce them all to insignificance. A man, jealous of his rights, will not yield them to this, or any other kind of logic. We have here the case of a great number of petitions, from all parts of the free States, and from citizens of intelligence and blameless character, which, before being presented, were denied, by a resolution of Congress, the usual notice and consideration. It was not the case of a single petition, coming from a half insane man, from an eccentric schemer, bearing on its face the marks of mental aberration, or asking for something palpably absurd and unconstitutional. The petitions of the Abolitionists greatly exceeded in number all the other petitions to Congress taken together. They represented large masses of citizens, who prayed for what is pronounced constitutional by our wisest men. And Congress resolved, before these petitions were offered, that, on being presented, they should be laid on the table without debate, and that no member should have the privilege of saying a word in their behalf, or of calling them up for consideration or for any action in relation to them at

a future time. Has anything like this ever occurred before? Or if it has, shall we go to such precedents for an interpretation of the right of petition? Is it not plain, that, after this measure, party-spirit can never want pretexts for rejecting any and all petitions, be they what they may? To say, that because these petitions passed through the form of being laid on the table, the right was not touched, strikes me as one of those evasions, which will do for a court of law, but which it is an insult to present to a great nation. Suppose that Congress, at the beginning of a session, should ordain, that an aperture of certain dimensions should be made on the clerk's table, and be connected by a tube with the cellar or common-sewer; and should then ordain, that by far the greater number of petitions, to be presented during the session, should be committed to the part of the table occupied by the opening, so as to sink immediately and be never heard of more. What man of common sense, who knows the difference between words and things, or what freeman, who cares a rush for his rights, would not say, that the right of petition had been virtually annulled? Why not openly reject the petitions, without this mockery? Do we not know, that it is from side-blows that liberty has most to fear? It is very possible, that legal subtilty may find precedents for the course pursued by Congress, just as it may find authorities to prove that we have no right to our own persons, but may be sold as chattels. But such reasonings to a freeman carry their answer on their own front. Human rights are too sacred, too substantial, to be refined and attenuated into shadows by ingenious comparison of precedents and authorities. I take the ground, that the right of petition is *something*, and of course that there is a fatal fallacy in the reasoning which would reduce it to *nothing*. I would recommend to my readers a "Letter of the Honourable Caleb Cushing to the People of Massachusetts," in which this subject is discussed with great clearness and ability. It should be circulated as a tract. The public are also much

indebted to the Honourable J. Q. Adams, for his unshrinking energy in maintaining the right of petition.

I say this from no particular interest in the present case. I doubt, whether the agitation of slavery in Congress is to do good to the country or to the cause of Emancipation; whether Abolition petitions bring the subject before the people, either at the North or South, in the manner most likely to produce conviction. I look at the matter without reference to present parties. One of the sacred rights of the people has been touched, and this should never be done without expressions of jealousy and reprobation. The strongest political influence in this country is party-spirit; a selfish, unrighteous, unscrupulous spirit, impatient of restraint, and always ready to sacrifice the provisions of the Constitution to present purposes and immediate triumph. One of the most solemn duties of patriotism, is to guard our rights from the touch of this harpy. No precedents of encroachment must be yielded to party-spirit, for it will push them to extremes. No bulwarks, which our fathers have erected round our liberties, must be surrendered. The dangers of liberty are always great from human passions and selfishness; great under the freest institutions, and sometimes greater from what is called the popular party than from any other; and for this plain reason, that this party has formed the bad habit of calling itself "the people," and easily deludes itself into the belief, that, being "the people," it may take great freedoms with the Constitution, and use its power with little restraint. This delusion is what constitutes the danger to liberty from mobs; mobs call themselves "the people."

Note to page 33.

I have allowed on this page, that slavery wears a milder aspect at the South than in other countries. I ought to in-

form my readers, that this is denied by some who have ... quired into the matter. A pamphlet or larger volume is announced at New-York, in which the subject of the *treatment* of slaves at the South is to be particularly considered. The work is said to be the result of patient inquiries, and full proofs of its statements are promised. Those at the North, who believe in the mildness of Southern Slavery, will do well to examine the publication.

LECTURE ON WAR

PREFACE TO LECTURE ON WAR.

THIS Lecture was delivered in the beginning of the last year.* It was prepared with a distinct knowledge of the little interest taken in the subject by the people at large, and was prepared on that very account. It is now published, in consequence of fresh proofs of the insensibility of the mass of this community to the crimes and miseries of war. For a few weeks this calamity has been brought distinctly before us; we have been driven by one of the States into a hostile position towards a great European power; and the manner in which the subject has been treated in and out of Congress, is a sad proof of the very general want of Christian and philanthropic views of the subject, as well as of strange blindness to our national and individual well-being. One would think, that the suggestion of a war with England, would call forth one strong, general burst of opposing feelings. Can a more calamitous event, with the exception of civil war, be imagined? What other nation can do us equal harm? With what other nation do we hold equally profitable connexions? To what other are we bound by such strong and generous ties? We are of one blood. We speak one language. We have a common religion. We have the noble bond of free institutions; and to these two countries, above all others, is the cause of freedom on earth entrusted by Providence. A war with England would, to a great extent, sweep our ships from the seas, cut off our intercourse with the world, shut up our great

* 1838.

staples, palsy the spirit of internal improvement, and smite with languor, if not death, our boldest enterprises. It would turn to the destruction of our fellow-creatures vast resources, which are now working out for us unparalleled prosperity. It would load us with taxes and public debts, and breed internal discontents with which a free government contends at fearful odds in the midst of war. Instead of covering the ocean with the sails of a beneficent commerce, we should scour it with privateers, that is, as legalised pirates. Our great cities would be threatened with invasion; and the din of industry in the streets of this metropolis would be stilled:—And all this would come upon us at a moment, when the country is pressing forward to wealth, greatness, and every kind of improvement, with an impulse, a free joyous activity, which has no parallel in the history of the world. And these immense sacrifices are to be made for a tract of wild land, perhaps not worth the money which it has cost us within a few weeks past, if we take into account the expenses of Maine, and the losses which the whole country has suffered by interruption of trade.

But this is not all. We are not to suffer alone. We should inflict in such a war deep wounds on England, not only on her armed bands, on her rich merchants, on her wide-spread interests, but on vast numbers of her poor population, who owe subsistence to the employment furnished by the friendly intercourse of the two countries. Thousands and ten thousands of her labourers would be reduced to want and misery. Nor would it be any mitigation of these evils, to a man of humanity, that we were at war with the government of England.

And this is not all. A war between these countries would be felt through the whole civilised world. The present bears no resemblance to those half-barbarous ages, when nations stood apart, frowning on one another in surly independence. Commerce is binding all nations together; and of this golden

chain, England and America are the chief links. The relations between these countries cannot become hostile, without deranging, more or less, the intercourse of all other communities, and bringing evils on the whole Christian world.

Nor is this all. War can hardly spring up between two great countries without extending beyond them. This fire naturally spreads. The peace of nations is preserved by a kind of miracle. The addition of a new cause of conflict is always to be dreaded; but never more than at this moment, when communities are slowly adjusting themselves to a new order of things. All nations may be drawn into the conflict, which we may thoughtlessly begin; and if so, we shall have to answer for wide and prolonged slaughters, from which we should recoil with horror, could they be brought plainly before our eyes.

And these evils would be brought on the world at a moment of singular interest and promise to society; after an unparalleled duration of peace; when a higher civilization seems to be dawning on Christendom; when nations are everywhere waking up to develope their own resources; when the conquests of industry, art, and science are taking the place of those of war; when new facilities of intercourse are bringing countries from their old unsocial distance into neighbourhood; and when the greatest of all social revolutions is going on, that is, the elevation of the middling and labouring classes, of the multitude of the human race. To throw the firebrand of war among the nations at this period, would be treason against humanity and civilization, as foul as was ever perpetrated. The nation which does this, must answer to God and to society for very criminal resistance to the progress of the race. Every year, every day of peace is a gain to mankind, for it adds some strength to the cords which are drawing the nations together. And yet in the face of all these motives to peace, we have made light of the present danger. How few of us seem to have felt the infinite interests, which a war would put in jeopardy? Many have talked of national honour, as duellists talk of their

reputation; a few have used language worthy of a mob making a ring to see a fight. Hardly anywhere has a tone worthy of the solemnity of the subject been uttered. National honour! This has been on our lips; as if the true honour of a nation did not consist in earnest, patient efforts for peace, not only for its own sake, but for the sake of humanity; as if this great country, after a long history which has borne witness to its prowess, needed to rush to battle to prove itself no coward! Are we still in the infancy of civilization? Has Christianity no power over us? Can a people never learn the magnanimity of sacrifices to peace and humanity? I am indeed aware, that the vast majority of the community would shrink from this war, were it to come nearer. But had we feelings and principles worthy of men and Christians, should we wait for the evil to stand at our door, before waking up to the use of every means for averting it?

A great addition to the painfulness of our situation is found in the manner in which we have been forced into it. One State out of the twenty-six has by its rashness exposed us to the greatest calamities. Maine, by sending an armed force, without warning, into the disputed territory, necessarily awakened in the neighbouring British Province an alarm, which would have been wholly prevented by friendly consultation with its Governor; and in the next place, this State, by declining or neglecting to acquiesce in the arrangement of the national executive with the British minister, virtually took our foreign relations into her own hands, and assumed a power more dangerous to the peace of the country, than any other which can be imagined. We have heard of the "rights" of a State to nullify the laws of Congress, and to secede from the Union. But to some of us, these are less formidable than the "right" of each State to involve us in a foreign war. The assumption of such a power is a flagrant violation of the fundamental principle, and a rejection of one of the chief benefits, of the confederacy. Better surrender to an enemy many dis-

puted territories, than cede this right to a State. Ill-starred indeed must be this Union, if any one of its members may commit all the rest to hostilities. The general government has at this moment a solemn duty to discharge, one requiring the calm, invincible firmness of Washington, or the iron-will of the late President of the United States. It must not, by a suicidal weakness, surrender the management of our foreign relations to a single State.

And here I am bound to express my gratitude to the present Chief Magistrate of the Union, for his temperate and wise efforts for the preservation of peace. He will feel, I trust, that there is a truer glory in saving a country from war, than in winning a hundred battles. Much also is due to the beneficent influence of General Scott. To this distinguished man belongs the rare honour of uniting with military energy and daring, the spirit of a philanthropist. His exploits in the field, which placed him in the first rank of our soldiers, have been obscured by the purer and more lasting glory of a Pacificator, and of a Friend of Mankind. In the whole history of the intercourse of civilised with barbarous or half civilised communities, we doubt whether a brighter page can be found than that which records his agency in the removal of the Cherokees. As far as the wrongs done to this race can be atoned for, General Scott has made the expiation. In his recent mission to the disturbed borders of our country, he has succeeded, not so much by policy, as by the nobleness and generosity of his character, by moral influences, by the earnest conviction with which he has enforced on all, with whom he had to do, the obligations of patriotism, justice, humanity, and religion. It would not be easy to find among us a man who has won a purer fame; and I am happy to offer this tribute, because I would do something, no matter how little, to hasten the time, when the spirit of Christian humanity shall be accounted an essential attribute and the brightest ornament in a public man.

I close this preface with a topic, which ought not to be set aside as an unmeaning common-place. We have Christians among us not a few. Have they been true to themselves and their religion in the present agitation of the question of war? Have they spoken with strength and decision? Have they said, We will take no part in a rash, passionate, unnecessary war? Or have they sat still, and left the country to parties and politicians? Will they always consent to be the passive tools of the ambitious or designing? Is the time never to come, when they will plant themselves on their religion, and resolve not to stir an inch, in obedience to the policy or legislation of the men of this world? On this topic I have enlarged in the following discourse, and I respectfully ask for it the impartial attention of Christians.

LECTURE ON WAR.

In commencing this lecture on War, my thoughts are irresistibly drawn to that exemplary servant of God, the late Noah Worcester, through whose labours, more than through any other cause, the attention of the community has been awakened to the guilt and misery of war. I feel my own obligation to him in this particular. In truth it was not easy to know him, and to escape wholly the influence of his character. So imbued was he with the spirit of peace, that it spread itself around him like the fragrance of sweet flowers. Even those within his sphere, who listened at first with distrust or with a feeling approaching opposition, were not seldom overcome by the singular union in his conversation of gentleness, earnestness, and serene wisdom. He did not live in vain. One of my motives for taking part in this course of lectures, is my respect for this venerated man. Another and a stronger motive, is the fact, that, notwithstanding the favourable impression made by his efforts, there is yet comparatively little interest in the subject of peace. It is a reason for setting forth great truths, that sceptics deride them, and the multitude pass them by with unconcern. Dr.

Worcester was not roused by the shouts of a crowd to lift up his voice in behalf of peace. He did not postpone his testimony to "a more convenient season." He was as "one crying in the wilderness." He began his ministry amidst the triumphs of the spirit of war. He took counsel not of men, but of the divine oracle in his own breast. The truth, which was burning as a fire within him, he could not but give forth. He had faith in it. He had faith in God its inspirer. So ought we to trust. So ought we to bear a more fervent witness to truth, on the very ground that it is unpopular, neglected, despised.

In the following lecture, I shall aim to set forth the Chief Evil of war, to set forth its great Remedy, and then to point out some of the Causes of the faint impression made by its woes and crimes.

Before entering on these topics, I would offer one or two remarks. In speaking, as I propose to do, of the evils of war, I have no thought of denying, that war has sometimes done good. There is no unmixed evil in the universe. Providence brings good from everything, from fearful sufferings, from atrocious crimes. But sufferings and crimes are not therefore to be set down among our blessings. Murder sometimes cuts short the life and triumphs of a monster of guilt. Robbery may throw into circulation the useless hoards of a miser. Despotism may subdue an all-wasting anarchy. But we do not, therefore, canonise despotism, robbery, and murder. In fierce ages, when common life is made up of violence and borders on bloodshed, when piracy is an honourable trade, and a stranger is a foe, war, by accumulating force in the hands of an able chieftain, may gather many petty tribes under one iron will, and

thus a State may be founded, and its rude organization may prove a germ of social order. In later times, war may carry into less civilised regions the influences, knowledge, arts, and religion of more cultivated nations. Above all, war may call forth in those whom it assails, an indignant patriotism, a fervent public spirit, a generous daring, and heroic sacrifices, which testify to the inborn greatness of human nature; just as great vices, by the horror with which they thrill us, and by the reaction they awaken, often give strength to the moral sentiments of a community. These, however, are the incidental influences of war. Its necessary fruits are crime and woe. To enthrone force above right, is its essential character; and order, freedom, civilization, are its natural prey. Besides, the benefits of war, such as they are, belong to unrefined ages, when the passions, if not expended in public conflicts, would break out in worse forms of rapine and lust, and when one nation can act on another only by violence. Society, in its present stage, stands in need of war no more than of the ordeal, the rack, the inquisition, the baronial license of the middle ages. All these monuments and ministers of barbarism should be buried in one grave.

I. I now proceed to consider, first, as I proposed, the chief evil of war. The chief evil of war! What is it? What induces us to place war at the head of human calamities? In replying to these questions, I shall not direct you to the physical sufferings of war, however great or terrible. Death in its most agonising forms; the overthrow of proud cities; the devastation of fruitful fields; the impoverishing of nations; famine; pestilence; these form the train of victorious war. But

these are not the distinguishing evils of war. These are inflictions of other causes much more than of war. Other causes are wasting human life and joy more than battles. Millions indeed die by the sword; but these millions are as nothing, compared with the countless multitudes who die by slow and painful disease. Cities are overthrown by earthquakes as well as by armies, and more frequently swept by accidental conflagrations than by the flames of war. Hostile bands ravage the fields; but how much oftener do whirlwinds, storms, hurricanes rush over land and sea, prostrating harvests, and destroying the labours of years on a scale so vast, as to reduce human devastations to a narrow extent! The truth is, that man is surrounded with mighty powers of nature which he cannot comprehend or withstand; and, amidst their beneficent operations, all of them inflict much suffering. What distinguishes war is, not that man is slain, but that he is slain, spoiled, crushed by the cruelty, the injustice, the treachery, the murderous hand of man. The evil is Moral evil. War is the concentration of all human crimes. Here is its distinguishing, accursed brand. Under its standard gather violence, malignity, rage, fraud, perfidy, rapacity, and lust. If it only slew man, it would do little. It turns man into a beast of prey. Here is the evil of war, that man, made to be the brother, becomes the deadly foe of his kind; that man, whose duty it is to mitigate suffering, makes the infliction of suffering his study and end; that man, whose office it is to avert and heal the wounds which come from nature's powers, makes researches into nature's laws, and arms himself with her most awful forces, that he may become the destroyer of his race. Nor is this all. There is also

found in war a cold-hearted indifference to human miseries and wrongs, perhaps more shocking than the bad passions it calls forth. To my mind, this contempt of human nature is singularly offensive. To hate, expresses something like respect. But in war, man treats his brother as nothing worth; sweeps away human multitudes as insects; tramples them down as grass; mocks at their rights; and does not deign a thought to their woes.

These remarks show us the great evil of war. It is moral evil. The field of battle is a theatre, got up at immense cost, for the exhibition of crime on a grand scale. There the hell within the human breast blazes out fiercely and without disguise. A more fearful hell in any region of the universe cannot well be conceived. There the fiends hold their revels and spread their fury.

To many, the physical evils of war are more striking than moral. The outward impresses multitudes more than the inward. It is because they cannot look inward, because they are too earthly and sensual to see and comprehend the deformity of a selfish, unjust, malignant soul. The outward evils of life are emblems of the inward, and are light when severed from these. The saddest view of war is, that it is the breaking out of the human heart, revealing there what is more awful than the miseries which it inflicts. The death-groan is fearful; but how much more appalling the spirit of murder which extorts it!

Suppose two multitudes of men, each composed of thousands, meeting from different countries, but meeting not to destroy but to consult and labour for the good of the race; and suppose them, in the midst of

their deliberations, to be smitten suddenly by some mysterious visitation of God, and their labours to be terminated by immediate death. We should be awe-struck by this strange, sudden, wide-spread ruin. But reflection would teach us, that this simultaneous extinction of life in so many of our race, was but an anticipation or peculiar fulfilment of the sentence passed on all mankind; and a tender reverence would spring up, as we should think of so many generous men coming together from so many different regions, in the spirit of human brotherhood, to be wrapped in one pall, to sleep in one grave. We should erect a monument on the solemn spot; but chiefly to commemorate the holy purpose, which had gathered them from their scattered abodes; and we should write on it, "To the memory of a glorious company, suddenly taken from God's ministry on earth, to enter again (a blessed brotherhood) on a higher ministry in heaven." Here you have death sweeping away hosts in a moment. But how different from death in a field of battle, where man meets man as a foe, where the countenance flashes rage and the arm is nerved for slaughter, where brother hews down brother, and where thousands are sent unprepared, in the moment of crime, to give their account! When nature's laws, fulfilling the mysterious will of God, inflict death on the good, we bow, we adore, we give thanks. How different is death from the murderous hand of man!

Allow me to make another supposition, which may bring out still more strongly the truth on which I now insist, that the great evil of war is inward, moral; that its physical woes, terrible as they may be, are light by the side of this. Suppose, then, that in travelling

through a solitary region, you should catch the glimpse of a distant dwelling. You approach it eagerly in the hope of hearing a welcome after your weary journey. As you draw nigh, an ominous stillness damps your hope; and on entering, you see the inmates of the house, a numerous family, stretched out motionless and without life. A wasting pestilence has, in one day, made their dwelling a common tomb. At first you are thrilled with horror by the sight; but as you survey the silent forms, you see on all their countenances, amidst traces of suffering, an expression of benignity. You see some of the dead lying side by side, with hands mutually entwined, showing that the last action of life was a grasp of affection; whilst some lie locked in one another's arms. The mother's cold lips are still pressed to the cheek of the child, and the child's arms still wind round the neck of the mother. In the forms of others, you see no ambiguous proof, that the spirit took its flight in the act of prayer. As you look on these signs of love and faith, stronger than the last agony, what a new feeling steals over you! Your horror subsides. Your eyes are suffused with tears, not of anguish, but of sympathy, affection, tender reverence. You feel the spot to be consecrated. Death becomes lovely like the sleep of infancy. You say, Blessed family, Death hath not divided you!

With soothed and respectful sorrow, you leave this resting-place of the good, and another dwelling, dimly descried in the horizon, invites your steps. As you approach it, the same stillness is an augury of a like desolation, and you enter it, expecting to see another family laid low by the same mysterious disease. But you open the door, and the spectacle freezes your blood,

and chains your steps to the threshold. On every face you see the distortion of rage. Every man's hand grasps a deadly weapon; every breast is gored with wounds. Here lies one, rived asunder by a sword. There, two are locked together, but in the death-grapple of hatred, not the embrace of love. Here lies woman, trampled on and polluted, and there the child, weltering in his own blood. You recoil with horror, as soon as the sickness of the heart will suffer you to move. The deadly steam of the apartment oppresses, overpowers you, as if it were the suffocating air of hell. You are terror-struck, as if through the opening earth you had sunk into the abode of fiends; and when the time for reflection comes, and you recall the blessed habitation you had just before left, what a conviction rushes on you, that nothing deserves the name of woe, but that which crime inflicts! You feel, that there is a sweetness, loveliness, sacredness in suffering and death, when these are pervaded by holy affections; and that infinite wretchedness and despair gather over these, when springing from unholy passion, when bearing the brand of crime.

In these remarks, I do not mean to deny, that the physical sufferings of war are great, and should incite us to labour for its abolition. But sufferings, separate from crime, coming not through man's wickedness, but from the laws of nature, are not unmixed evils. They have a ministry of love. God has ordained them, that they should bind men to one another, that they should touch and soften the human heart, that they should call forth mutual aid, solace, gratitude, and self-forgetting love. Sorrow is the chief cement of souls. Death, coming in the order of nature, gathers round the suf-

ferer sympathising, anxious friends, who watch day and night, with suffused eyes and heart-breathed prayer, to avert or mitigate the last agonies. It calls up tender recollections, inspires solemn thought, rebukes human pride, obscures the world's glories, and speaks of immortality. From the still death-bed, what softening, subduing, chastening, exalting influences proceed! But death in war, death from the hand of man, sears the heart and conscience, kills human sympathies, and scatters the thought of judgment to come. Man dying in battle, unsolaced, unpitied, and a victim to hatred, rapacity, and insatiable ambition, leaves behind him wrongs to be revenged. His blood does not speak peace or speak of heaven; but sends forth a maddening cry, and exasperates survivors to new struggles.

Thus war adds to suffering the unutterable weight of crime, and defeats the holy and blessed ministry which all suffering is intended to fulfil. When I look back on the ages of conflict through which the race has passed, what most moves me is not the awful amount of suffering which war has inflicted. This may be borne. The terrible thought is, that this has been the work of crime; that men, whose great law is love, have been one another's butchers; that God's children have stained his beautiful earth, made beautiful for their home, with one another's blood; that the shriek, which comes to us from all regions and ages, has been extorted by human cruelty; that man has been a demon, and has turned earth into hell. All else may be borne. It is this which makes history so horrible a record to the benevolent mind.

II. I have now set before you what I deem the chief

evil of war. It is moral evil. And from these views you will easily judge, what I regard as the true remedy of war, as the means of removing it, which above all others we should employ. If the most terrible view of war be, that it is the triumph and jubilee of selfish and malignant passions, then its true cure is to be sought in the diffusion of the principles of Universal Justice and Love, in that spirit of Jesus Christ, which expels the demons of selfishness and malignity from the heart. Even supposing, that war could be abolished by processes which leave the human character unchanged, that it could be terminated by the progress of a civilization, which, whilst softening manners, would not diminish the selfishness, mercenariness, hard-heartedness, fraud, ambition of men, its worst evils would still remain, and society would reap in some other forms the fruits of its guilt. God has ordained, that the wickedness within us shall always find its expression and punishment in outward evil. War is nothing more than a reflection or image of the soul. It is the fiend within coming out. Human history is nothing more, than the inward nature manifested in its native acts and issues. Let the soul continue unchanged; and, should war cease, the inward plague would still find its way to the surface. The infernal fire at the centre of our being, though it should not break forth in the wasting volcano, would not slumber, but by other eruptions, more insensible yet not less deadly, would lay waste human happiness. I do not believe, however, that any remedy but the Christian spirit can avail against war. The wild beast, that has gorged on millions of victims in every age, is not to be tamed by a polished or selfish civilization. Selfishness, however drilled into courtesy, always

tends to strife. Man, as long as possessed by it, will sacrifice others to his own interest and glory, and will grow angry and fierce when others stand in his way.

War will never yield but to the principles of universal justice and love, and these have no sure root but in the religion of Jesus Christ. Christianity is the true remedy for war, not Christianity in name, not such Christianity as we see, not such as has grown up under arbitrary governments in church and state, not such as characterises any Christian sect at the present day, but Christianity as it lived in the soul and came forth in the life of its founder; a religion, that reveals man as the object of God's infinite love, and which commends him to the unbounded love of his brethren; a religion, the essence of which is self-denial, self-sacrifice, in the cause of human nature; a religion, which proscribes, as among the worst sins, the passion of man for rule and dominion over his fellow-creatures; which knows nothing of rich or poor, high or low, bond or free, and casts down all the walls of partition which sever men from one another's sympathy and respect.

Christian love alone can supplant war; and this love is not a mere emotion, a tenderness awakened by human suffering, but an intelligent, moral, spiritual love, a perception and deep feeling of the sacredness of human nature, a recognition of the inalienable rights, the solemn claims of every human being. It protests fearlessly against all wrong, no matter how obscure the victim. It desires to lift up each and all, no matter how fallen. It is a sympathy with the spiritual principle dwelling under every human form. This is the love which is to conquer war; and as yet this has been but little diffused. The Quakers indeed have protested

against war as unchristian, but have done little towards bringing into clear light, and sending forth with new power, the spirit to which war is to yield. Cutting themselves off by outward peculiarities from the community, secluding themselves from ordinary intercourse through fear of moral infection, living almost as a separate race, they have been little felt in society; they have done little to awaken that deep religious interest in man as man, that sensibility to his rights, that hatred of all wrong, that thirst for the elevation of every human being, in which Christian love finds its truest manifestation. Every sect has as yet been too imbued with the spirit of sects, and has inherited too largely the exclusiveness of past ages, to understand or spread the true spirit of human brotherhood. The love which Christ breathes, which looks through man's body to the immortal spirit, which sees something divine in the rational and moral powers of the lowest human being, and which challenges for the lowest, the sympathy, respect, and fostering aid of his race; this has been rare, and yet it is only by the gradual diffusion of this, that the plague of war can be stayed. This reverence for humanity, could it even prevail through a narrow sphere, could it bind together but a small body of men, would send forth a testimony against war, which would break the slumber of the Christian world, and which would strike awe into many a contemner of his race.

I am aware, that others are hoping for the abolition of war by other causes; and other causes, I am aware, must be brought into action. I only say, that, unless joined with the spirit of Christianity, they give no assurance of continued repose. This thought I would briefly illustrate.

The present unusual cessation of arms in the Christian world, is to some a promise of a happier era in human affairs. It is indeed a cheering fact, and may well surprise us, when we consider how many causes of war have been in action, how many threatening clouds have overcast the political sky, during the pause of war. But if we examine the causes of this tranquillity, we shall learn not to confide in it too strongly.

The first cause was the exhaustion in which Europe was left by the bloody conflicts of the French Revolution. The nations, worn out with struggles, wasted by successive invasions, and staggering under an unprecedented load of debt, yearned for repose. The strong man had bled too freely to fight more. For years poverty has kept the peace in Europe. One of the fruits of civilization is the increasing expensiveness of war, so that when the voice of humanity cannot be heard, the hollow sound of an empty treasury is a warning which cannot be slighted. This cause of peace is evidently temporary. Nations, resting from exhaustion, may be expected to renew their pernicious activity, when their strength is renewed.

Another cause of the continuance of peace, is undoubtedly the extension of new and profitable relations through the civilised world. Since the pacification of Europe, in 1816, a new impulse has been given to industry. The discoveries of science have been applied with wonderful success to the useful arts. Nations have begun in earnest to develope their resources. Labour is discovered to be the grand conqueror, enriching and building up nations more surely than the proudest battles. As a necessary result of this new impulse, commerce has been wonderfully enlarged. Nations send

the products of their soil and machinery, where once they sent armies; and such a web of common interests has been woven, that hostilities can spring up in no corner of the civilised world, without deranging in a measure the order and industry of every other state. Undoubtedly we have here a promise of peace; but let us not be too sanguine. We have just begun this career, and we know not its end. Let wealth grow without a corresponding growth of the temperate, just, and benevolent spirit of Christianity, and I see few auguries but of evil. Wealth breeds power, and power always tempts to wrong. Communities, which at once grow rich and licentious, breed desperate men, unprincipled adventurers, restless spirits, who unsettle social order at home, who make freedom a cloak and instrument of ambition, and find an interest in embroiling their country with foreign foes. Another consequence of growing prosperity, is the rapid growth of population; and this, in the absence of Christian restraints and Christian principles, tends to pauperism and crime, tends to make men cheap, and to destroy the sacredness of human life; and communities are tempted to throw off this dangerous load, this excess of numbers, in foreign war. In truth, the vices which fester in the bosom of a prosperous, licentious, over-peopled state, are hardly less fearful than those of war, and they naturally seek and find their punishment in this awful calamity. Let us not speak of industry, commerce, and wealth, as ensuring peace. Is commerce never jealous and grasping? Have commercial states no collisions? Have commercial rights never drawn the sword in self-defence? Are not such states a tempting prey? And have they no desire to prey on others? Does trade cherish nothing

analogous to the spirit of war in ordinary pursuits? Is there no fighting on the exchange? Is bargaining nothing but friendship and peace? Why then expect from trade alone peace among nations? Nothing, nothing can bind nations together but Christian justice and love." I insist on this the more earnestly, because it is the fashion now to trust for every good to commerce, industry, and the wonderful inventions, which promise indefinite increase of wealth. But to improve man's outward condition, is not to improve man himself, and this is the sole ground of hope. With all our ingenuity, we can frame no machinery for manufacturing wisdom, virtue, peace. Rail-roads and steam-boats cannot speed the soul to its perfection. This must come, if it come at all, from each man's action on himself, from putting forth our power on the soul and not over nature, from a sense of inward not outward miseries, from "hunger and thirst after righteousness," not after wealth. I should rejoice like the prophet, "to bring glad tidings, to publish peace." But I do fear, that without some great spiritual revolution, without some new life and love breathed into the church, without some deep social reforms, men will turn against each other their new accumulations of power; that their wealth and boasted inventions will be converted into weapons of destruction; that the growing prosperity of nations will become the nutriment of more wasteful wars, will become fuel for more devouring fires of ambition or revenge.

Another cause of the recent long cessation of foreign wars, has been the dread of internal convulsions, of civil wars. The spirit of revolution has, more or less, penetrated the whole civilised world. The grand idea of Human Rights, has found its way even into despo-

tisms. Kings have less confidence in their subjects and soldiers. They have felt their thrones totter, and have felt that a disastrous war would expose them to a force more terrible than that of victorious foes, the force of burning discontent, exasperated opinion at home. It is understood, that the next general war will be a war not of nations but of principles, that absolutism must measure swords with liberalism, despotism with free constitutions; and from this terrible encounter both parties recoil. We indeed believe, that, with or without war, liberal principles and institutions are destined to advance, to make the conquest of Europe; and it is thought, that these, being recognitions of human rights, will be less prodigal of human blood than absolute power. But can we hope, that these, unsanctioned, unsustained by the Christian spirit, will ensure peace? What teaches our own experience? Because free, have we no wars? What indeed is the free spirit of which we so much boast? Is it not much more a jealousy of our own rights, than a reverence for the rights of all? Does it not consist with the inflictions of gross wrongs? Does it not spoil the Indian? Does it not enslave the African? Is it not anxious to spread bondage over new regions? Who can look on this free country, distracted by parties, rent by local jealousies, in some districts administering justice by mobs and silencing speech and the press by conflagration and bloodshed, who can see this free country, and say, that liberal opinions and institutions are of themselves to banish war? Nowhere are the just, impartial, disinterested principles of Christianity so much needed as in a free state. Nowhere are there more elements of strife to be composed, more passions to be curbed,

more threatened wrongs to be repressed. Freedom has its perils as well as inestimable blessings. In loosening outward restraints, it demands that justice and love be enthroned within man's soul. Without Christian principle, freedom may swell the tide of tumults and war.

One other cause will probably be assigned by some, for the long cessation of hostilities in the civilised world; and that is, the greater success of statesmen in securing that long sought good among nations, the balance of power. Be it so. But how soon may this balance be disturbed? How does it tremble now? Europe has long been threatened by the disproportionate growth of Russia. In the north of Europe is silently growing up a power, which, many fear, is one day to grasp at universal empire. The south, it is said, is to fulfil its old destiny, that is, to fall a prey to the north. All Europe is interested in setting bounds to this half-civilised despotism. But the great absolute powers, Prussia and Austria, dreading more the progress of liberal opinions than of Russian hordes, may rather throw themselves into her scale, and be found fighting with her the battles of legitimacy against free institutions. It is true, that many wise men dismiss these fears as vain, and believe, that the ill-cemented union of the provinces or rather nations, which compose the colossal empire of the north, cannot endure, or at least will admit no steady prosecution of schemes of domination. I presume not to read the future. My single object is, to show the uncertainty of all means of abolishing war, unless joined with and governed by the spreading spirit of our disinterested faith. No calculations of interest, no schemes of

policy can do the work of love, of the spirit of human brotherhood. There can be no peace without, but through peace within. Society must be an expression of the souls of its members. Man's character moulds his outward lot. His destiny is woven by the good or evil principles which bear rule in his breast. I indeed attach importance to all the causes of peace which I have now stated. They are far from powerless; but their power will be spent in vain unless aided by mightier and diviner energy, by the force of moral and religious principles, the strength of disinterested love.

III. I have now considered the great evil of war, and the great remedy of this scourge of nations, and I proceed, as proposed, to point out some causes of that insensibility to its evils, so common in the world, and so common even among those from whom better things might be hoped; and this I do, not to gratify a love of speculation, but in the belief, that this insensibility will be resisted and overcome, in proportion as its sources shall be explained.

Among its chief causes, one undoubtedly is the commonness of war. This hardens us to its evils. Its horrors are too familiar to move us, unless they start up at our own door. How much more would they appal us, were they rare? If the history of the race were, with one solitary exception, a history of peace, concord, brotherly love; if but one battle had been fought in the long succession of ages; if from the bosom of profound tranquillity, two armies, on one fatal day, had sprung forth and rushed together for mutual destruction; if but one spot on earth had been drenched with human blood, shed by human hands; how different would be

our apprehensions of war! What a fearful interest would gather round that spot! How would it remain deserted, dreaded, abhorred! With what terrible distinctness would the leaders of those armies stand out as monsters, not men! How should we confound them with Moloch, and the fiercest fallen spirits! Should we not feel, as if, on that mysterious day, the blessed influences of Heaven had been intercepted, and a demoniacal frenzy had been let loose on the race? And has war, in becoming common, lost its horrors? Is it less terrible because its Molochs crowd every page of history, and its woes and crimes darken all nations and all times? Do base or ferocious passions less degrade and destroy, because their victims are unnumbered? If, indeed, the evils of war were only physical, and were inevitable, we should do well to resign ourselves to that kindly power of habit, which takes the edge from oft-repeated pains. But moral evils, evils which may and ought to be shunned, which have their spring in human will, which our higher powers are given us to overcome, these it is a crime unresistingly to endure. The frequency and strength of these are more urgent reasons for abhorring and withstanding them. Reflection should be summoned to resist the paralysing power of habit. From principle we should cherish a deeper horror of war, because its "sword devours for ever."

I proceed to a second cause of insensibility to the evils of war, and one of immense power. I refer to the common and almost universal belief, that the right of war belongs to civil government. Let us be just to human nature. The idea of "Right," has always mixed itself with war, and this has kept out of view the real character of most of the conflicts of nations.

The sovereign, regarding the right of war as an essential attribute of sovereignty, has on this ground ascribed a legitimacy to all national hostilities, and has never dreamed that in most of his wars he was a murderer. So the subject has thought himself bound to obey his sovereign, and, on this ground, has acquitted himself of crime, has perhaps imputed to himself merit, in fighting and slaughtering for the defence of the most iniquitous claims. Here lies the delusion, which we should be most anxious to remove. It is the legality ascribed to war, on account of its being waged by government, which produces insensibility to its horrors and crimes. When a notorious robber, seized by Alexander, asked the conqueror of the world, whether he was not a greater robber than himself, the spirit of the hero repelled the title with indignation. And why so? Had he not, without provocation and cause, spoiled cities and realms, whilst the robber had only plundered individuals and single dwellings? Had he not slaughtered ten thousand innocent fellow-creatures for one victim who had fallen under the robber's knife? And why, then, did the arch-robber disclaim the name, and seriously believe, that he could not justly be confounded with ruffians? Because he was a king, the head of a state, and as such authorised to make war. Here was the shelter for his conscience and his fame. Had the robber, after addressing his question to Alexander, turned to the Macedonian soldier, and said to him, "Are you not, too, a greater robber than I? Have not your hands been busier in pillage? Are they not died more deeply in innocent blood?" The unconscious soldier, like his master, would have repelled the title; and why? "I am a subject," he would have replied,

"and bound to obey my sovereign; and, in fulfilling a duty, I cannot be sunk to the level of the most hated criminal." Thus king and subject take refuge in the right of war which inheres in sovereignty, and thus the most terrible crimes are perpetrated with little reproach.

I need not tell you, that there are Christians who, to strip war of this pretext or extenuation, deny that this right exists; who teach, that Jesus Christ has wrested the sword from the magistrate as truly as from the private man. On this point, I shall not now enter. I believe, that more good may be done, in the present instance, by allowing to government the right of war. I still maintain, that most wars bring the guilt of murder on the government by whom they are declared, and on the soldier by whom they are carried on, so that our sensibility ought in no degree to be impaired by the supposed legitimacy of national hostilities.

I will allow, that government has the right of war. But a right has bounds, and when these are transgressed by us, it ceases to exist; and we are as culpable, as if it had never existed. The private citizen, it is generally acknowledged, has the right of taking life in self-defence; but if, under plea of this right, he should take life without cause, he would not stand absolved of murder. In like manner, though government be authorised to make war in self-defence, it still contracts the guilt of murder, if it proclaim war from policy, ambition, or revenge. By the Constitution of this country, various rights are conferred on Congress, for the public good; and should they extend these rights beyond the limits prescribed by the national charter, for purposes of cruelty, rapacity, and arbitrary power,

they would be as treacherous, as criminal, as if they had laid claim to unconceded rights. Now, stricter bounds are set to the right of war, than those which the Constitution has prescribed to the rulers. A higher authority than man's defines this terrible prerogative. Woe! woe to him, who impatiently, selfishly, spurns the restraints of God, and who winks out of sight the crime of sending forth the sword to destroy, because, as a sovereign, he has the right of war.

From its very nature, this right should be exercised above all others anxiously, deliberately, fearfully. It is the right of passing sentence of death on thousands of our fellow-creatures. If any action on earth ought to be performed with trembling, with deep prostration before God, with the most solemn inquisition into motives, with the most reverent consultation of conscience, it is a declaration of war. This stands alone among acts of legislation. It has no parallel. These few words, "Let war be," have the power of desolation which belongs to earthquakes and lightnings; they may stain the remotest seas with blood; may wake the echoes of another hemisphere with the thunders of artillery; may carry anguish into a thousand human abodes. No scheme of aggrandisement, no doubtful claims, no uncertain fears, no anxiety to establish a balance of power, will justify this act. It can find no justification but in plain, stern necessity, in unquestionable justice, in persevering wrongs, which all other and long tried means have failed to avert. Terrible is the responsibility, beyond that of all others, which falls on him who involves nations in war. He has no excuse for rashness, passion, or private ends. He ought at such a moment to forget, to annihilate himself. The spirit of

God and justice, should alone speak and act through him. To commit this act rashly, passionately, selfishly, is to bring on himself the damnation of a thousand murders. An act of legislation, commanding fifty thousand men to be assembled on yonder common, there to be shot, stabbed, trampled under horses' feet, until their shrieks and agonies should end in death, would thrill us with horror; and such an act is a declaration of war; and a government which can perform it, without the most solemn sense of responsibility and the clearest admonitions of duty, deserves, in expiation of its crime, to endure the whole amount of torture which it has inflicted on its fellow-creatures.

I have said, a declaration of war stands alone. There is one act which approaches it, and which indeed is the very precedent on which it is founded. I refer to the signing of a death-warrant by a chief magistrate. In this case, how anxious is society that the guilty only should suffer! The offender is first tried by his peers, and allowed the benefit of skilful counsel. The laws are expounded, and the evidence weighed, by learned and upright judges; and when, after these protections of innocence, the unhappy man is convicted, he is still allowed to appeal for mercy to the highest authority of the State, and to enforce his own cry by solicitations of friends and the people; and when all means of averting his doom fail, religion, through her ministers, enters his cell, to do what yet can be done for human nature in its most fallen, miserable state. Society does not cast from its bosom its most unworthy member, without reluctance, without grief, without fear of doing wrong, without care for his happiness. But wars, by which thousands of the

unoffending and worthiest perish, are continually proclaimed by rulers, in madness, through ambition, through infernal policy, from motives which should rank them with the captains of pirate-ships, or leaders of banditti.

It is time that the right of war should not shield governments from the infamy due to hostilities, to which selfish, wicked passions give birth. Let rulers learn, that for this right, they are held to a fearful responsibility. Let a war, not founded in plain justice and necessity, never be named but as Murder. Let the Christian give articulate voice to the blood, that cries from the earth against rulers by whom it has been criminally shed. Let no soft terms be used. On this subject, a new moral sense, and a new language are needed throughout the whole civilised and Christian world; and just in proportion as the truth shall find a tongue, war will cease.

But the right of war, which is said to belong to sovereignty, not only keeps out of sight the enormous guilt of rulers, in almost all national conflicts. It also hides or extenuates the frequent guilt of subjects, in taking part in the hostilities which their rulers declare. In this way, much of the prevalent insensibility to the evils of war is induced, and perhaps on no point is light more needed. The ferocity and cruelty of armies impress us little, because we look on them as doing a work of duty. The subject or citizen, as we think, is bound to obey his rulers. In his worst deeds as a soldier, he is discharging his obligations to the State; and thus murder and pillage, covered with a cloak of duty, excite no deep, unaffected reprobation and horror.

I know it will be asked, "And is not the citizen bound

to fight at the call of his government? Does not his commission absolve him from the charge of murder or enormous crime? Is not obedience to the sovereign power the very foundation on which society rests?" I answer, "Has the duty of obeying government no bounds? Is the human sovereign a God? Is his sovereignty absolute? If he command you to slay a parent, must you obey? If he forbid you to worship God, must you obey? Have you no right to judge his acts? Have you no self-direction? Is there no unchangeable right which the ruler cannot touch? Is there no higher standard than human law?" These questions answer themselves. A declaration of war cannot sanction wrong, or turn murder into a virtuous deed. Undoubtedly, as a general rule, the citizen is bound to obey the authorities under which he lives. No difference of opinion as to the mere expediency of measures, will warrant opposition. Even in cases of doubtful right he may submit his judgment to the law. But when called to do what his conscience clearly pronounces wrong, he must not waver. No outward law is so sacred as the voice of God in his own breast. He cannot devolve on rulers an act so solemn, as the destruction of fellow-beings convicted of no offence. For no act will more solemn inquisition be made at the bar of God.

I maintain, that the citizen, before fighting, is bound to inquire into the justice of the cause which he is called to maintain with blood, and bound to withhold his hand, if his conscience condemn the cause. On this point he is able to judge. No political question, indeed, can be determined so easily as this of war. War can be justified only by plain, palpable necessity; by unquestionable wrongs, which, as patient trial has proved, can

in no other way be redressed; by the obstinate, persevering invasion of solemn and unquestionable rights. The justice of war is not a mystery for cabinets to solve. It is not a state-secret which we must take on trust. It lies within our reach. We are bound to examine it.

We are especially bound to this examination, because there is always a presumption against the justice of war; always reason to fear, that it is condemned by impartial conscience and God. This solemn truth has peculiar claims on attention. It takes away the plea, that we may innocently fight, because our rulers have decreed war. It strips off the most specious disguise from the horrors and crimes of national hostilities. If hostilities were, as a general rule, necessary and just, if an unjust war were a solitary exception, then the citizen might extenuate his share in the atrocities of military life, by urging his obligation to the state. But if there is always reason to apprehend the existence of wrong on the part of rulers, then he is bound to pause and ponder well his path. Then he advances at his peril, and must answer for the crimes of the unjust, unnecessary wars in which he shares.

The presumption is always against the justice and necessity of war. This we learn from the spirit of all rulers and nations towards foreign states. It is partial, unjust. Individuals may be disinterested; but nations have no feeling of the tie of brotherhood to their race. A base selfishness is the principle on which the affairs of nations are commonly conducted. A statesman is expected to take advantage of the weaknesses and wants of other countries. How loose a morality governs the intercourse of states! What falsehoods and intrigues are

licensed by diplomacy! What nation regards another with true friendship? What nation makes sacrifices to another's good? What nation is as anxious to perform its duties, as to assert its rights? What nation chooses to suffer wrong, rather than to inflict it? What nation lays down the everlasting law of right, casts itself fearlessly on its principles, and chooses to be poor or to perish rather than to do wrong? Can communities so selfish, so unfriendly, so unprincipled, so unjust, be expected to wage righteous wars? Especially if with this selfishness are joined national prejudices, antipathies, and exasperated passions, what else can be expected in the public policy but inhumanity and crime? An individual, we know, cannot be trusted in his own cause, to measure his own claims, to avenge his own wrongs; and the civil magistrate, an impartial umpire, has been substituted as the only means of justice. But nations are even more unfit than individuals to judge in their own cause; more prone to push their rights to excess, and to trample on the rights of others; because nations are crowds, and crowds are unawed by opinion, and more easily inflamed by sympathy into madness. Is there not, then, always a presumption against the justice of war?

This presumption is increased, when we consider the false notions of patriotism and honour which prevail in nations. Men think it a virtuous patriotism to throw a mantle, as they call it, over their country's infirmities, to wink at her errors, to assert her most doubtful rights, to look jealously and angrily on the prosperity of rival states; and they place her honour not in unfaltering adherence to the right, but in a fiery spirit, in quick resentment, in martial courage, and especially in vic-

tory; and can a good man hold himself bound and stand prepared to engage in war at the dictate of such a state?

The citizen or subject, you say, may innocently fight at the call of his rulers; and I ask, who are his rulers? Perhaps an absolute sovereign, looking down on his people as another race, as created to toil for his pleasure, to fight for new provinces, to bleed for his renown. There are indeed republican governments. But were not the republics of antiquity as greedy of conquest, as prodigal of human life, as steeled against the cries of humanity, as any despots who ever lived? And if we come down to modern republics, are they to be trusted with our consciences? What does the Congress of these United States represent? Not so much the virtue of the country, as a vicious principle, the spirit of party. It acts not so much for the people as for parties; and are parties upright? Are parties merciful? Are the wars, to which party commits a country, generally just?

Unhappily, public men, under all governments, are, of all moral guides, the most unsafe, the last for a Christian to follow. Public life is thought to absolve men from the strict obligations of truth and justice. To wrong an adverse party or another country, is not reprobated as are wrongs in private life. Thus duty is dethroned; thus the majesty of virtue insulted in the administration of nations. Public men are expected to think more of their own elevation than of their country. Is the city of Washington the most virtuous spot in this republic? Is it the school of incorruptible men? The hall of Congress, disgraced by so many brawls, swayed by local interest and party intrigues, in which the

right of petition is trodden under foot, is this the oracle from which the responses of justice come forth? Public bodies want conscience. Men acting in masses shift off responsibility on one another. Multitudes never blush. If these things be true, then I maintain, that the Christian has not a right to take part in war blindly, confidingly, at the call of his rulers. To shed the blood of fellow-creatures, is too solemn a work to be engaged in lightly. Let him not put himself, a tool, into wicked hands. Let him not meet on the field his brother man, his brother Christian, in a cause on which heaven frowns. Let him bear witness against unholy wars, as his country's greatest crimes. If called to take part in them, let him deliberately refuse. If martial law seize on him, let him submit. If hurried to prison, let him submit. If brought thence to be shot, let him submit. There must be martyrs to peace as truly as to other principles of our religion. The first Christians chose to die, rather than obey the laws of the state which commanded them to renounce their Lord. "Death rather than crime;" such is the good man's watchword, such the Christian's vow. Let him be faithful unto death.

Undoubtedly it will be objected, that if one law of the state may in any way be resisted, then all may be, and so government must fall. This is precisely the argument on which the doctrine of passive obedience to the worst tyrannies rests. The absolutist says, "If one government may be overturned, none can stand. Your right of revolution is nothing but the right of anarchy, of universal misrule." The reply is in both instances the same. Extreme cases speak for themselves. We must put confidence in the common sense

of men, and suppose them capable of distinguishing between reasonable laws and those which require them to commit manifest crimes. The objection, which we are considering, rests on the supposition, that a declaration of war is a common act of legislation, bearing no strong marks of distinction from other laws, and consequently to be obeyed as implicitly as all. But it is broadly distinguished. A declaration of war sends us forth to destroy our fellow-creatures, to carry fire, sword, famine, bereavement, want, and woe into the fields and habitations of our brethren; whilst Christianity, conscience, and all the pure affections of our nature, call us to love our brethren, and to die, if need be, for their good. And from whence comes this declaration of war? From men who would rather die than engage in unjust or unnecessary conflict? Too probably, from men to whom Christianity is a name, whose highest law is honour, who are used to avenge their private wrongs and defend their reputations by shedding blood, and who, in public as in private life, defy the laws of God. Whoever, at such men's dictation, engages in war without solemnly consulting conscience, and inquiring into the justice of the cause, contracts great guilt, nor can the "right of war," which such men claim as rulers, absolve him from the crimes and woes of the conflict in which he shares.

I have thus considered the second cause of the prevalent insensibility to war, namely, the common vague belief, that as the right of war inheres in government, therefore murder and pillage in national conflicts change their nature, or are broadly distinguished from the like crimes in common life. This topic has been so ex-

tended, that I must pass over many which remain, and can take but a glance at one or two which ought not to be wholly overlooked. I observe then, thirdly, that men's sensibility to the evil of war has been very much blunted by the deceptive show, the costume, the splendour in which war is arrayed. Its horrors are hidden under its dazzling dress. To the multitude, the senses are more convincing reasoners than the conscience. In youth, the period which so often receives impressions for life, we cannot detect, in the heart-stirring fife and drum, the true music of war, the shriek of the newly wounded or the faint moan of the dying. Arms glittering in the sunbeam do not remind us of bayonets dripping with blood. To one who reflects, there is something very shocking in these decorations of war. If men must fight, let them wear the badges which become their craft. It would shock us to see a hangman dressed out in scarf and epaulette, and marching with merry music to the place of punishment. The soldier has a sadder work than the hangman. His office is not to dispatch occasionally a single criminal; he goes to the slaughter of thousands as free from crime as himself. The sword is worn as an ornament; and yet its use is to pierce the heart of a fellow-creature. As well might the butcher parade before us his knife, or the executioner his axe or halter. Allow war to be necessary, still it is a horrible necessity, a work to fill a good man with anguish of spirit. Shall it be turned into an occasion of pomp and merriment? To dash out men's brains, to stab them to the heart, to cover the body with gashes, to lop off the limbs, to crush men under the hoof of the war-horse, to destroy husbands and fathers, to make widows and orphans, all

this may be necessary; but to attire men for this work with fantastic trappings, to surround this fearful occupation with all the circumstances of gaiety and pomp, seems as barbarous as it would be to deck a gallows, or to make a stage for dancing beneath the scaffold. I conceive that the military dress was not open to as much reproach in former times as now. It was then less dazzling, and acted less on the imagination, because it formed less an exception to the habits of the times. The dress of Europe, not many centuries ago, was fashioned very much after what may be called the harlequin style. That is, it affected strong colours and strong contrasts. This taste belongs to rude ages, and has passed away very much with the progress of civilization. The military dress alone has escaped the reform. The military man is the only harlequin left us from ancient times. It is time that his dazzling finery were gone, that it no longer corrupted the young, that it no longer threw a pernicious glare over his terrible vocation.

I close with assigning what appears to me to be the most powerful cause of the prevalent insensibility to war. It is our blindness to the dignity and claims of human nature. We know not the worth of a man. We know not *who* the victims are on whom war plants its foot, whom the conqueror leaves to the vulture on the field of battle, or carries captive to grace his triumph. Oh! did we know what men are, did we see in them the spiritual, immortal children of God, what a voice should we lift against war! How indignantly, how sorrowfully should we invoke Heaven and earth to right our insulted, injured brethren!

I close with asking, "Must the sword devour for-

ever?" Must force, fear, pain, always rule the world? Is the kingdom of God, the reign of truth, duty, and love, never to prevail? Must the sacred name of brethren be only a name among men? Must the divinity in man's nature never be recognised with veneration? Is the earth always to steam with human blood shed by man's hands, and to echo with groans wrung from hearts which violence has pierced? Can you and I, my friends, do nothing, nothing to impress a different character on the future history of our race? You say we are weak; and why weak? It is from inward defect, not from outward necessity. We are inefficient abroad, because faint within, faint in love, and trust, and holy resolution. Inward power always comes forth, and works without. Noah Worcester, enfeebled in body, was not weak. George Fox, poor and uneducated, was not weak. They had light and life within, and therefore were strong abroad. Their spirits were stirred by Christ's truth and spirit; and, so moved, they spoke and were heard. We are dead, and therefore cannot act. Perhaps we speak against war; but if we speak from tradition, if we echo what we hear, if peace be a cant on our lips, our words are unmeaning air. Our own souls must bleed when our brethren are slaughtered. We must feel the infinite wrong done to man, by the brute force which treads him in the dust. We must see in the authors of unjust, selfish, ambitious, revengeful wars, monsters in human form, incarnations of the dread enemy of the human race. Under the inspiration of such feelings, we shall speak, even the humblest of us, with something of prophetic force. This is the power, which is to strike awe into the counsellors and perpetrators of now licensed

murder; which is to wither the laurelled brow of now worshipped heroes. Deep moral convictions, unfeigned reverence and fervent love for man, and living faith in Christ, are mightier than armies; mighty through God to the pulling down of the strong holds of oppression and war. Go forth, then, friends of mankind, peaceful soldiers of Christ! and in your various relations, at home and abroad, in private life, and, if it may be, in more public spheres, give faithful utterance to the principles of universal justice and love, give utterance to your deep, solemn, irreconcileable hatred of the spirit of war.

LECTURES

ON THE

ELEVATION OF THE LABOURING PORTION

OF

THE COMMUNITY.

INTRODUCTORY REMARKS.

THE following Lectures were prepared for two meetings of mechanics, one of them consisting of apprentices, the other of adults. For want of strength they were delivered only to the former, though in preparing them, I had kept the latter also in view. "The Mechanic Apprentices' Library Association," at whose request the Lectures are published, is an institution of much promise, not only furnishing considerable means of intellectual improvement, but increasing the self-respect and conducing to the moral safety of the members.

When I entered on this task, I thought of preparing only one lecture of the usual length. But I soon found that I could not do justice to my views in so narrow a compass. I therefore determined to write at large, and to communicate through the press the results of my labour, if they should be thought worthy of publication. With this purpose, I introduced topics which I did not deliver, and which I thought might be usefully presented to some who might not hear me. I make this statement to prevent the objection, that the Lectures are not, in all things, adapted to those to whom they were delivered. Whilst written chiefly for a class, they were also intended for the community.

As the same general subject is discussed in these Lectures as in the "Lecture on Self-Culture," published last winter, there will, of course, be found in them that coincidence of thoughts, which always takes place in the writings of a man,

who has the inculcation of certain great principles much at heart. Still, the point of view, the mode of discussion, and the choice of topics, differ much in the two productions; so that my state of mind would be given very imperfectly were the present Lectures withheld.

This is, probably, the last opportunity I shall have for communicating with the labouring classes through the press. I may, therefore, be allowed to express my earnest wishes for their happiness, and my strong hope that they will justify the confidence of their friends, and will prove by their example the possibility of joining with labour all the improvements which do honour to our nature.

W. E. C.

Boston, *Feb.* 11, 1840.

ON THE

ELEVATION OF THE LABOURING CLASSES.

LECTURE I.

It is with no common pleasure, that I take part in the present course of Lectures. Such a course is a sign of the times, and very interesting to all who are interested in the progress of their fellow-creatures. We hear much of the improvements of our age. The wonders achieved by machinery are the common talk of every circle; but I confess, that, to me, this gathering of mechanics' apprentices, whose chief bond of union is a library, and who come together weekly to refresh and improve themselves by the best instruction which the state of society places within their reach, is more encouraging than all the miracles of the machinist. In this meeting I see, what I desire most to see, that the mass of the people are beginning to comprehend themselves and their true happiness, that they are catching glimpses of the great work and vocation of human beings, and are rising to their true place in the social state. The present meeting indicates a far more radical, more important change in the world, than the steam-engine, or the navigation of the Atlantic in a

fortnight. That members of the labouring class, at the close of a day's work, should assemble in such a hall as this, to hear lectures on science, history, ethics, and the most stirring topics of the day, from men whose education is thought to fit them for the highest offices, is a proof of a social revolution, to which no bounds can be set, and from which too much cannot be hoped. I see in it a repeal of the sentence of degradation passed by ages on the mass of mankind. I see in it the dawn of a new era, in which it will be understood, that the first object of society is to give incitements and means of progress to all its members. I see in it the sign of the approaching triumph of men's spiritual over their outward and material interests. In the hunger and thirst for knowledge and for refined pleasures, which this course of lectures indicates in those who labour, I see that the spirit of man is not always to be weighed down by toils for animal life and by the appetite for animal indulgences. I do attach great importance to this meeting, not for its own sake or its immediate benefits, but as a token and pledge of a new impulse given to society through all its conditions. On this account, I take more pleasure in speaking here, than I should feel in being summoned to pronounce a show-oration before all the kings and nobles on earth. In truth, it is time to have done with shows. The age is too stirring, we are pressed on by too solemn interests, to be justified in making speeches for self-display or mere amusement. He who cannot say something in sympathy with, or in aid of the great movements of humanity, might as well hold his peace.

With these feelings and convictions, I am naturally,

almost necessarily, led to address you on a topic, which must ensure the attention of such an audience, namely, the Elevation of that portion of the community who subsist by the labour of the hands. This work, I have said, is going on. I may add, that it is advancing nowhere so rapidly as in this city. I do not believe, that on the face of the earth, the spirit of improvement has anywhere seized so strongly on those who live by the sweat of the brow, as among ourselves. Here it is nothing rare to meet the union of intellectual culture and self-respect with hard work. Here the prejudice against labour as degrading has very much given way. This then is the place where the subject, which I have proposed, should be discussed. We ought to consider, in what the true elevation of the labouring portion consists, how far it is practicable, and how it may be helped onward. The subject, I am aware, is surrounded with much prejudice and error. Great principles need to be brought out and their application plainly stated. There are serious objections to be met, fears to be disarmed, and rash hopes to be crushed. I do not profess to have mastered the topic. But I can claim one merit, that of coming to the discussion with a feeling of its importance, and with a deep interest in the class of people whom it concerns. I trust, that this expression of interest will not be set down as mere words, or as meant to answer any selfish purpose. A politician, who professes attachment to the people, is suspected to love them for their votes. But a man, who neither seeks nor would accept any place within their gift, may hope to be listened to as their friend. As a friend, I would speak plainly. I cannot flatter. I see defects in the labouring classes. I think, that as

yet the greater part of them have made little progress; that the prejudices and passions, the sensuality and selfishness of multitudes among them, are formidable barriers to improvement; that multitudes have not waked as yet even to a dim conception of the end for which they are to struggle. My hopes do not blind me to what exists; and with this clear sense of the deficiencies of the multitude of men, I cannot, without guilt, minister to their vanity. Not that they alone are to be charged with deficiencies. Look where we may, we shall discern in all classes ground for condemnation; and whoever would do good, ought to speak the truth of all, only remembering that he is to speak with sympathy, and with a consciousness of his own fallibleness and infirmity.

In giving my views of the elevation of the labouring multitude, I wish that it may be understood, that I shall often speak prospectively, or of changes and improvements, which are not to be expected immediately, or soon; and this I say, that I may not be set down as a dreamer, expecting to regenerate the world in a day. I fear, however, that this explanation will not shield me from this and like reproaches. There are men, who in the face of all history, of the great changes wrought in men's condition, and of the new principles which are now acting on society, maintain that the future is to be a copy of the past, and probably a faded rather than bright copy. From such I differ, and did I not differ I would not stand here. Did I expect nothing better from human nature than I see, I should have no heart for the present effort, poor as it may be. I see the signs of a better futurity, and especially signs, that the large class, by whose toil we all live,

are rising from the dust; and this faith is my only motive to what I now offer.

The elevation of the labouring portion of society: this is our subject. I shall first consider, in what this consists. I shall then consider some objections to its practicableness, and to this point shall devote no small part of the discussion; and shall close the subject with giving some grounds of my faith and hope in regard to the most numerous class of our fellow-beings.

I. What is to be understood by the elevation of the labouring class? This is our first topic. To prevent misapprehension, I will begin with stating what is *not* meant by it, in what it does not consist.—I say, then, that by the elevation of the labourer, I do not understand that he is to be raised above the need of labour. I do not expect a series of improvements, by which he is to be released from his daily work. Still more, I have no desire to dismiss him from his workshop and farm, to take the spade and axe from his hand, and to make his life a long holiday. I have faith in labour, and I see the goodness of God in placing us in a world where labour alone can keep us alive. I would not change, if I could, our subjection to physical laws, our exposure to hunger and cold, and the necessity of constant conflicts with the material world. I would not, if I could, so temper the elements, that they should infuse into us only grateful sensations, that they should make vegetation so exuberant as to anticipate every want, and the minerals so ductile as to offer no resistance to our strength and skill. Such a world would make a contemptible race. Man owes his growth, his energy, chiefly to that striving of the will, that conflict

with difficulty, which we call Effort. Easy, pleasant work does not make robust minds, does not give men a consciousness of their powers, does not train them to endurance, to perseverance, to steady force of will, that force without which all other acquisitions avail nothing. Manual labour is a school, in which men are placed to get energy of purpose and character, a vastly more important endowment than all the learning of all other schools. They are placed, indeed, under hard masters, physical sufferings and wants, the power of fearful elements, and the vicissitudes of all human things; but these stern teachers do a work which no compassionate, indulgent friend could do for us; and true wisdom will bless Providence for their sharp ministry. I have great faith in hard work. The material world does much for the mind by its beauty and order; but it does more for our minds by the pains it inflicts, by its obstinate resistance which nothing but patient toil can overcome, by its vast forces which nothing but unremitting skill and effort can turn to our use, by its perils which demand continual vigilance, and by its tendencies to decay. I believe that difficulties are more important to the human mind than what we call assistances. Work we all must, if we mean to bring out and perfect our nature. Even if we do not work with the hands, we must undergo equivalent toil in some other direction. No business or study which does not present obstacles, tasking to the full the intellect and the will, is worthy of a man. In science, he who does not grapple with hard questions, who does not concentrate his whole intellect in vigorous attention, who does not aim to penetrate what at first repels him, will never attain to mental force. The uses of toil

reach beyond the present world. The capacity of steady, earnest labour, is, I apprehend, one of our great preparations for another state of being. When I see the vast amount of toil required of men, I feel, that it must have important connections with their future existence; and that he who has met this discipline manfully, has laid one essential foundation of improvement, exertion, and happiness in the world to come. You will here see that to me labour has great dignity. It is not merely the grand instrument, by which the earth is overspread with fruitfulness and beauty, and the ocean subdued, and matter wrought into innumerable forms for comfort and ornament. It has a far higher function, which is to give force to the will, efficiency, courage, the capacity of endurance, and of persevering devotion to far-reaching plans. Alas, for the man who has not learned to work! He is a poor creature. He does not know himself. He depends on others, with no capacity of making returns for the support they give; and let him not fancy that he has a monopoly of enjoyment. Ease, rest, owes its deliciousness to toil; and no toil is so burdensome as the rest of him, who has nothing to task and quicken his powers.

I do not, then, desire to release the labourer from toil. This is not the elevation to be sought for him. Manual labour is a great good; but, in so saying, I must be understood to speak of labour in its just proportions. In excess it does great harm. It is not a good, when made the sole work of life. It must be joined with higher means of improvement, or it degrades instead of exalting. Man has a various nature, which requires a variety of occupation and discipline for its growth. Study, meditation, society, and relaxa-

tion should be mixed up with his physical toils. He has intellect, heart, imagination, taste, as well as bones and muscles; and he is grievously wronged, when compelled to exclusive drudgery for bodily subsistence. Life should be an alternation of employments, so diversified as to call the whole man into action. Unhappily our present civilization is far from realising this idea. It tends to increase the amount of manual toil, at the very time that it renders this toil less favourable to the culture of the mind. The division of labour, which distinguishes civilised from savage life, and to which we owe chiefly the perfection of the arts, tends to dwarf the intellectual powers, by confining the activity of the individual to a narrow range, to a few details, perhaps to the heading of pins, the pointing of nails, or the tying together of broken strings; so that while the savage has his faculties sharpened by various occupations, and by exposure to various perils, the civilised man treads a monotonous, stupifying round of unthinking toil. This cannot, must not always be. Variety of action, corresponding to the variety of human powers, and fitted to develope all, is the most important element of human civilization. It should be the aim of philanthropists. In proportion as Christianity shall spread the spirit of brotherhood, there will and must be a more equal distribution of toils and means of improvement. That system of labour, which saps the health, and shortens life, and famishes intellect, needs, and must receive great modification. Still, labour in due proportion is an important part of our present toil. It is the condition of all outward comforts and improvements, whilst, at the same time, it conspires with higher means and influences in minister-

ing to the vigour and growth of the soul. Let us not fight against it. We need this admonition, because at the present moment there is a general disposition to shun labour; and this ought to be regarded as a bad sign of our times. The city is thronged with adventurers from the country, and the liberal professions are overstocked, in the hope of escaping the primeval sentence of living by the sweat of the brow; and to this crowding of men into trade we owe not only the neglect of agriculture, but what is far worse, the demoralization of the community. It generates excessive competition, which of necessity generates fraud. Trade is turned to gambling; and a spirit of mad speculation exposes public and private interests to a disastrous instability. It is, then, no part of the philanthropy which would elevate the labouring body, to exempt them from manual toil. In truth, a wise philanthropy would, if possible, persuade all men of all conditions to mix up a measure of this toil with their other pursuits. The body as well as the mind needs vigorous exertion, and even the studious would be happier were they trained to labour as well as thought. Let us learn to regard manual toil as the true discipline of a man. Not a few of the wisest, grandest spirits have toiled at the work-bench and the plough.

I have said that, by the elevation of the labouring mass, I do not mean that they are to be released from labour. I add, in the next place, that this elevation is not to be gained by efforts to force themselves into what are called the upper ranks of society. I wish them to rise, but I have no desire to transform them into gentlemen or ladies, according to the common

acceptation of these terms. I desire for them not an outward and showy, but an inward and real change; not to give them new titles and an artificial rank, but substantial improvements and real claims to respect. I have no wish to dress them from a Parisian tailor's shop, or to teach them manners from a dancing-school. I have no desire to see them, at the end of the day, doff their working dress, that they may play a part in richly attired circles. I have no desire that they should be admitted to luxurious feasts, or should get a taste for gorgeous upholstery. There is nothing cruel in the necessity, which sentences the multitude of men to eat, dress, and lodge plainly and simply, especially where the sentence is executed so mildly as in this country. In this country, where the demand for labour is seldom interrupted, and the openings for enterprise are numerous beyond precedent, the labouring class, with few exceptions, may well be satisfied with their accommodations. Very many of them need nothing but a higher taste for beauty, order, and neatness, to give an air of refinement and grace as well as comfort to their establishments. In this country, the mass of labourers have their share of outward good. Their food, abundant and healthful, seasoned with the appetite which labour gives, is, on the whole, sweeter as well as healthier than the elaborate luxuries of the prosperous; and their sleep is sounder and more refreshing than falls to the lot of the less employed. Were it a possible thing, I should be sorry to see them turned into men and women of fashion. Fashion is a poor vocation. Its creed, that idleness is a privilege, and work a disgrace, is among the deadliest errors. Without depth of thought, or earnestness of feeling, or strength

of purpose, living an unreal life, sacrificing substance to show, substituting the factitious for the natural, mistaking a crowd for society, finding its chief pleasure in ridicule, and exhausting its ingenuity in expedients for killing time, fashion is among the last influences under which a human being, who respects himself or who comprehends the great end of life, would desire to be placed. I use strong language, because I would combat the disposition, too common in the labouring mass, to regard what is called the upper class with envy or admiration. This disposition manifests itself among them in various forms. Thus, when one of their number prospers, he is apt to forget his old acquaintance, and to work his way, if possible, into a more fashionable caste. As far indeed as he extends his acquaintance among the intelligent, refined, generous, and truly honourable, he makes a substantial improvement of his condition; but if, as is too often the case, he is admitted by way of favour into a circle, which has few claims, beyond those of greater luxury and show, and which bestows on him a patronising, condescending notice, in exchange for his old, honourable influence among his original associates, he does anything but rise. Such is not the elevation I desire for the labourer. I do not desire him to struggle into another rank. Let him not be a servile copyist of other classes, but aim at something higher than has yet been realised in any body of men. Let him not associate the idea of Dignity or Honour with certain modes of living, or certain outward connections. I would have every man stand on his own ground, and take his place among men according to personal endowments and worth, and not according to outward appendages;

and I would have every member of the community furnished with such means of improvement, that, if faithful to himself, he may need no outward appendage to attract the respect of all around him.

I have said, that the people are not to be elevated by escaping labour, or by pressing into a different rank. Once more, I do not mean by the elevation of the people, that they should become self-important politicians; that, as individuals or a class, they should seize on political power; that by uniting their votes they should triumph over the more prosperous; or that they should succeed in bending the administration of government to their particular interests. An individual is not elevated by figuring in public affairs, or even by getting into office. He needs previous elevation, to save him from disgrace in his public relations. To govern one's self, not others, is true glory. To serve through love, not to rule, is Christian greatness. Office is not dignity. The lowest men, because most faithless to principle, most servile to opinion, are to be found in office. I am sorry to say it, but the truth should be spoken, that, at the present moment, political action in this country does little to lift up any who are concerned in it. It stands in opposition to a high morality. Politics, indeed, regarded as the study and pursuit of the true, enduring good of a community, as the application of great unchangeable principles to public affairs, is a noble sphere of thought and action; but politics, in its common sense, or considered as the invention of temporary shifts, as the playing of a subtle game, as the tactics of party for gaining power and the spoils of office, and for elevating one set of men above

another, is a paltry and debasing concern. The labouring class are sometimes stimulated to seek power as a class, and this it is thought will raise them. But no class, as such, should bear rule among us. All conditions of society should be represented in the government, and alike protected by it; nor can anything be expected but disgrace to the individual and the country, from the success of any class in grasping at a monopoly of political power. I would by no means discourage the attention of the people to politics. They ought to study in earnest the interests of the country, the principles of our institutions, the tendencies of public measures. But the unhappiness is, they do not *study;* and until they do, they cannot rise by political action. A great amount of time, which, if well used, would form an enlightened population, is now wasted on newspapers and conversations, which inflame the passions, which unscrupulously distort the truth, which denounce moral independence as treachery to one's party, which agitate the country for no higher end than a triumph over opponents; and thus multitudes are degraded into men-worshippers or men-haters, into the dupes of the ambitious, or the slaves of a faction. To rise, the people must substitute reflection for passion. There is no other way. By these remarks, I do not mean to charge on the labouring class all the passionateness of the country. All classes partake of the madness, and all are debased by it. The fiery spirits are not confined to one portion of the community. The men, whose ravings resound through the hall of Congress, and are then circulated through the country as eloquence, are not taken from among those who toil. Party prejudices break out as fiercely on the exchange,

and even in the saloon, as in the workshop. The disease has spread everywhere. Yet it does not dishearten me, for I see that it admits of mitigation, if not of cure. I trust, that these lectures, and other sources of intellectual enjoyment now opening to the public, will abate the fever of political excitement, by giving better occupation to the mind. Much, too, may be hoped from the growing self-respect of the people, which will make them shrink indignantly from the disgrace of being used as blinded partisans and unreflecting tools. Much also is to be hoped from the discovery, which must sooner or later be made, that the importance of government is enormously overrated, that it does not deserve all this stir, that there are vastly more effectual means of human happiness. Political institutions are to be less and less deified, and to shrink into a narrower space; and just in proportion as a wiser estimate of government prevails, the present phrenzy of political excitement will be discovered and put to shame.

I have now said, what I do not mean by the elevation of the labouring classes. It is not an outward change of condition. It is not release from labour. It is not struggling for another rank. It is not political power. I understand something deeper. I know but one elevation of a human being, and that is Elevation of Soul. Without this, it matters nothing where a man stands or what he possesses; and with it, he towers, he is one of God's nobility, no matter what place he holds in the social scale. There is but one elevation for a labourer, and for all other men. There are not different kinds of dignity for different orders of men, but one and the same to all. The only elevation of a human being, consists in the exercise, growth, energy

of the higher principles and powers of his soul. A bird may be shot upward to the skies by a foreign force; but it rises, in the true sense of the word, only when it spreads its own wings and soars by its own living power. So a man may be thrust upward into a conspicuous place by outward accidents; but he rises, only in so far as he exerts himself, and expands his best faculties, and ascends by a free effort to a nobler region of thought and action. Such is the elevation I desire for the labourer, and I desire no other. This elevation is indeed to be aided by an improvement of his outward condition, and in turn it greatly improves his outward lot; and thus connected, outward good is real and great; but supposing it to exist in separation from inward growth and life, it would be nothing worth, nor would I raise a finger to promote it.

I know it will be said, that such elevation as I have spoken of, is not and cannot be within the reach of the labouring multitude, and of consequence they ought not to be tantalised with dreams of its attainment. It will be said, that the principal part of men, are plainly designed to work on matter for the acquisition of material and corporeal good, and that, in such, the spirit is of necessity too wedded to matter to rise above it. This objection will be considered by-and-by; but I would just observe in passing, that the objector must have studied very carelessly the material world, if he suppose, that it is meant to be the grave of the minds of most of those who occupy it. Matter was made for spirit, body for mind. The mind, the spirit, is the end of this living organization of flesh and bones, of nerves and muscles; and the end of this vast system of sea and land, and air and skies. This unbounded creation

of sun, and moon, and stars, and clouds, and seasons, was not ordained merely to feed and clothe the body, but first and supremely to awaken, nourish, and expand the soul, to be the school of the intellect, the nurse of thought and imagination, the field for the active powers, a revelation of the Creator, and a bond of social union. We were placed in the material creation, not to be its slaves, but to master it, and to make it a minister to our highest powers. It is interesting to observe, how much the material world does for the mind. Most of the sciences, arts, professions, and occupations of life, grow out of our connection with matter. The natural philosopher, the physician, the lawyer, the artist, and the legislator, find the objects, or occasions of their researches in matter. The poet borrows his beautiful imagery from matter. The sculptor and painter express their noble conceptions through matter. Material wants rouse the world to activity. The material organs of sense, especially the eye, wake up infinite thoughts in the mind. To maintain, then, that the mass of men are and must be so immersed in matter, that their souls cannot rise, is to contradict the great end of their connection with matter. I maintain, that the philosophy which does not see, in the laws and phenomena of outward nature, the means of awakening Mind, is lamentably short-sighted; and that a state of society, which leaves the mass of men to be crushed and famished in soul by excessive toils on matter, is at war with God's designs, and turns into means of bondage what was meant to free and expand the soul.

Elevation of soul, this is to be desired for the labourer as for every human being, and what does this mean? The phrase, I am aware, is vague, and often

serves for mere declamation. Let me strive to convey some precise ideas of it; and in doing this, I can use no language which will save the hearer from the necessity of thought. The subject is a spiritual one. It carries us into the depths of our own nature, and I can say nothing about it worth saying, without tasking your powers of attention, without demanding some mental toil. I know that these lectures are meant for entertainment rather than mental labour; but as I have told you, I have great faith in labour, and I feel that I cannot be more useful than in exciting the hearer to some vigorous action of mind.

Elevation of soul, in what does this consist? Without aiming at philosophical exactness, I shall convey a sufficiently precise idea of it, by saying that it consists, first, in Force of Thought exerted for the acquisition of Truth; secondly, in Force of Pure and Generous Feeling; thirdly, in Force of Moral Purpose. Each of these topics needs a lecture for its developement. I must confine myself to the first; from which, however, you may learn in a measure my views of the other two. —Before entering on this topic, let me offer one preliminary remark. To every man who would rise in dignity as a man, be he rich or poor, ignorant or instructed, there is one essential condition, one effort, one purpose, without which not a step can be taken. He must resolutely purpose and labour to free himself from whatever he knows to be wrong in his motives and life. He who habitually allows himself in any known crime or wrong-doing, effectually bars his progress towards a higher intellectual and moral life. On this point, every man should deal honestly with himself. If he will not listen to his conscience, rebuking him

for violations of plain duty, let him not dream of self-elevation. The foundation is wanting. He will build, if at all, in sand.

I now proceed to my main subject. I have said that the elevation of a man is to be sought, or rather consists, first, in Force of Thought exerted for the acquisition of truth; and to this I ask your serious attention. Thought, Thought, is the fundamental distinction of mind, and the great work of life. All that a man does outwardly, is but the expression and completion of his inward thought. To work effectually, he must think clearly. To act nobly, he must think nobly. Intellectual force is a principal element of the soul's life, and should be proposed by every man as a principal end of his being. It is common to distinguish between the intellect and the conscience, between the power of thought and virtue, and to say that virtuous action is worth more than strong thinking. But we mutilate our nature by thus drawing lines between actions or energies of the soul, which are intimately, indissolubly bound together. The head and the heart are not more vitally connected than thought and virtue. Does not conscience include, as a part of itself, the noblest action of the intellect or reason? Do we not degrade it by making it a mere feeling? Is it not something more? Is it not a wise discernment of the right, the holy, the good? Take away thought from virtue, and what remains worthy of a man? Is not high virtue, more than blind instinct? Is it not founded on, and does it not include clear, bright perceptions of what is lovely and grand in character and action? Without power of thought, what we call conscientiousness, or a desire to do right, shoots out into illusion, exaggeration, per-

nicious excess. The most cruel deeds on earth have been perpetrated in the name of conscience. Men have hated and murdered one another from a sense of duty. The worst frauds have taken the name of pious. Thought, intelligence, is the dignity of a man, and no man is rising but in proportion as he is learning to think clearly and forcibly, or directing the energy of his mind to the acquisition of truth. Every man, in whatsoever condition, is to be a student. No matter what other vocation he may have, his chief vocation is to Think.

I say every man is to be a student, a thinker. This does not mean, that he is to shut himself within four walls, and bend body and mind over books. Men thought before books were written, and some of the greatest thinkers never entered what we call a study. Nature, Scripture, society, and life, present perpetual subjects for thought; and the man who collects, concentrates, employs his faculties on any of these subjects for the purpose of getting the truth, is so far a student, a thinker, a philosopher, and is rising to the dignity of a man. It is time, that we should cease to limit to professed scholars the titles of thinkers, philosophers. Whoever seeks truth with an earnest mind, no matter when or how, belongs to the school of intellectual men.

In a loose sense of the word, all men may be said to think; that is, a succession of ideas, notions, passes through their minds from morning to night; but in as far as this succession is passive, undirected, or governed only by accident and outward impulse, it has little more claim to dignity than the experience of the brute, who receives, with like passiveness, sensations from abroad through his waking hours. Such thought, if

thought it may be called, having no aim, is as useless as the vision of an eye which rests on nothing, which flies without pause over earth and sky, and of consequence receives no distinct image. Thought, in its true sense, is an energy of intellect. In thought, the mind not only receives impressions or suggestions from without or within, but re-acts upon them, collects its attention, concentrates its forces upon them, breaks them up and analyses them like a living laboratory, and then combines them anew, traces their connections, and thus impresses itself on all the objects which engage it.

The universe in which we live, was plainly meant by God to stir up such thought as has now been described. It is full of difficulty and mystery, and can only be penetrated and unravelled by the concentration of the intellect. Every object, even the simplest in nature and society, every event of life, is made up of various elements subtly bound together; so that to understand anything, we must reduce it from its complexity to its parts and principles, and examine their relations to one another. Nor is this all. Everything which enters the mind, not only contains a depth of mystery in itself, but is connected by a thousand ties with all other things. The universe is not a disorderly, disconnected heap, but a beautiful whole, stamped throughout with unity, so as to be an image of the One Infinite Spirit. Nothing stands alone. All things are knit together, each existing for all and all for each. The humblest object has infinite connections. The vegetable, which you saw on your table to-day, came to you from the first plant which God made to grow on the earth, and was the product of the rains and

sunshine of six thousand years. Such a universe demands thought to be understood; and we are placed in it to think, to put forth the power within, to look beneath the surface of things, to look beyond particular facts and events to their causes and effects, to their reasons and ends, their mutual influences, their diversities and resemblances, their proportions and harmonies, and the general laws which bind them together. This is what I mean by thinking; and by such thought the mind rises to a dignity, which humbly represents the greatness of the Divine intellect; that is, it rises more and more to consistency of views, to broad general principles, to universal truths, to glimpses of the order and harmony and infinity of the Divine system, and thus to a deep, enlightened veneration of the Infinite Father. Do not be startled, as if I were holding out an elevation of mind utterly to be despaired of; for all thinking, which aims honestly and earnestly to see things as they are, to see them in their connections, and to bring the loose, conflicting ideas of the mind into consistency and harmony, all such thinking, no matter in what sphere, is an approach to the dignity of which I speak. You are all capable of the thinking which I recommend. You have all practised it in a degree. The child, who casts an inquiring eye on a new toy, and breaks it to pieces that he may discover the mysterious cause of its movements, has begun the work of which I speak, has begun to be a philosopher, has begun to penetrate the unknown, to seek consistency and harmony of thought; and let him go on as he has begun, and make it one great business of life to inquire into the elements, connections, and reasons of whatever he witnesses in his own breast, or in society,

or in outward nature, and, be his condition what it may, he will rise by degrees to a freedom and force of thought, to a breadth and unity of views, which will be to him an inward revelation and promise of the intellectual greatness for which he was created.

You will observe, that in speaking of force of thought as the elevation of the labourer and of every human being, I have continually supposed this force to be exerted for the purpose of acquiring Truth. I beg you never to lose sight of this motive, for it is essential to intellectual dignity. Force of thought may be put forth for other purposes, to amass wealth for selfish gratification, to give the individual power over others, to blind others, to weave a web of sophistry, to cast a deceitful lustre on vice, to make the worse appear the better cause. But energy of thought, so employed, is suicidal. The intellect, in becoming a pander to vice, a tool of the passions, an advocate of lies, becomes not only degraded, but diseased. It loses the capacity of distinguishing truth from falsehood, good from evil, right from wrong; it becomes as worthless as an eye, which cannot distinguish between colours or forms. Woe to that mind which wants the love of truth! For want of this, genius has become a scourge to the world, its breath a poisonous exhalation, its brightness a seducer into paths of pestilence and death. Truth is the light of the Infinite Mind, and the image of God in his creatures. Nothing endures but truth. The dreams, fictions, theories, which men would substitute for it, soon die. Without its guidance effort is vain, and hope baseless. Accordingly, the love of truth, a deep thirst for it, a deliberate purpose to seek it and hold it fast, may be

considered as the very foundation of human culture and dignity. Precious as thought is, the love of truth is still more precious; for without it, thought wanders and wastes itself, and precipitates men into guilt and misery. There is no greater defect in education and the pulpit, than that they inculcate so little an impartial, earnest, reverential love of truth, a readiness to toil, to live and die for it. Let the labouring man be imbued in a measure with this spirit; let him learn to regard himself as endowed with the power of thought, for the very end of acquiring truth; let him learn to regard truth as more precious than his daily bread; and the spring of true and perpetual elevation is touched within him. He has begun to be a man; he becomes one of the elect of his race. Nor do I despair of this elevation of the labourer. Unhappily little, almost nothing has been done as yet, to inspire either rich or poor with the love of truth for its own sake, or for the life, and inspiration, and dignity it gives to the soul. The prosperous have as little of this principle as the labouring mass. I think, indeed, that the spirit of luxurious, fashionable life, is more hostile to it than the hardships of the poor. Under a wise culture, this principle may be awakened in all classes, and wherever awakened, it will form philosophers, successful and noble thinkers. These remarks seem to me particularly important, as showing how intimate a union subsists between the moral and intellectual nature, and how both must work together from the beginning. All human culture rests on a moral foundation, on an impartial, disinterested spirit, on a willingness to make sacrifices to the truth. Without this moral power, mere force of thought avails nothing towards our elevation.

I am aware that I shall be told that the work of thought which I have insisted on is difficult, that to collect and concentrate the mind for the truth is harder than to toil with the hands. Be it so. But are we weak enough to hope to rise without toil? Does any man, labourer or not, expect to invigorate body or mind without strenuous effort? Does not the child grow and get strength, by throwing a degree of hardship and vehemence and conflict into his very sports? Does not life without difficulty become insipid and joyless? Cannot a strong interest turn difficulty into pleasure? Let the love of truth, of which I have spoken, be awakened, and obstacles in the way to it will whet, not discourage, the mind, and inspire a new delight into its acquisition.

I have hitherto spoken of Force of Thought in general. My views will be given more completely and distinctly, by considering, next, the objects on which this force is to be exerted. These may be reduced to two classes, Matter and Mind; the physical world which falls under our eyes, and the spiritual world. The working man is particularly called to make matter his study, because his business is to work on it, and he works more wisely, effectually, cheerfully, and honourably, in proportion as he knows what he acts upon, knows the laws and forces of which he avails himself, understands the reason of what he does, and can explain the changes which fall under his eye. Labour becomes a new thing, when thought is thrown into it, when the mind keeps pace with the hands. Every farmer should study chemistry, so as to understand the elements or ingredients which enter into soils, vegetation, and manures, and the laws according to which

they combine with and are loosened from one another. So, the mechanic should understand the mechanic powers, the laws of motion, and the history and composition of the various substances which he works on. Let me add, that the farmer and the mechanic should cultivate the perception of beauty. What a charm and new value might the farmer add to his grounds and cottage, were he a man of taste? The product of the mechanic, be it great or small, a house or a shoe, is worth more, sometimes much more, if he can succeed in giving it the grace of proportion. In France, it is not uncommon to teach drawing to mechanics, that they may get a quick eye and a sure hand, and may communicate to their works the attraction of beauty. Every man should aim to impart this perfection to his labours. The more of Mind we carry into toil, the better. Without a habit of thought, a man works more like a brute or machine, than like a man. With it, his soul is kept alive amidst his toils. He learns to fix an observing eye on the processes of his trade, catches hints which abridge labour, gets glimpses of important discoveries, and is sometimes able to perfect his art. Even now, after all the miracles of invention which honour our age, we little suspect what improvements of machinery are to spring from spreading intelligence and natural science among workmen.

But I do not stop here. Nature is to engage our force of thought, not simply for the aid which the knowledge of it gives in working, but for a higher end. Nature should be studied for its own sake, because so wonderful a work of God, because impressed with his perfection, because radiant with beauty, and grandeur, and wisdom, and beneficence. A labourer, like every

other man, is to be liberally educated, *i. e.* he is to get knowledge, not only for his bodily subsistence, but for the life, and growth, and elevation of his mind. Am I asked, whether I expect the labourer to traverse the whole circle of the physical sciences? Certainly not; nor do I expect the merchant, or the lawyer, or preacher, to do it. Nor is this at all necessary to elevation of soul. The truths of physical science, which give greatest dignity to the mind, are those general laws of the creation, which it has required ages to unfold, but which an active mind, bent on self-enlargement, may so far study and comprehend, as to interpret the changes of nature perpetually taking place around us, as to see in all the forces of the universe the workings of one Infinite Power, and in all its arrangements the manifestation of one unsearchable wisdom.

And this leads me to observe the second great object on which force of thought is to be exerted, and that is Mind, Spirit, comprehending under this word, God and all his intelligent offspring. This is the subject of what are called the metaphysical and moral sciences. This is the grand field for thought; for the outward, material world is the shadow of the spiritual, and made to minister to it. This study is of vast extent. It comprehends theology, metaphysics, moral philosophy, political science, history, literature. This is a formidable list, and it may seem to include a vast amount of knowledge, which is necessarily placed beyond the reach of the labourer. But it is an interesting thought, that the key to these various sciences is given to every human being in his own nature, so that they are peculiarly accessible to him. How is it that I get my ideas of God, of my fellow-creatures, of the deeds, suffering, motives, which

make up universal history? I comprehend all these from the consciousness of what passes in my own soul. The mind within me is a type, representative of all others, and therefore I can understand all. Whence come my conceptions of the intelligence, and justice, and goodness, and power of God? It is because my own spirit contains the germs of these attributes. The ideas of them are first derived from my own nature, and therefore I comprehend them in other beings. Thus the foundation of all the sciences, which treat of mind, is laid in every man's breast. The good man is exercising in his business and family, faculties and affections, which bear a likeness to the attributes of the divinity, and to the energies which have made the greatest men illustrious; so that in studying himself, in learning the highest principles and laws of his own soul, he is in truth studying God, studying all human history, studying the philosophy which has immortalised the sages of ancient and modern times. In every man's mind and life all other minds and lives are more or less represented and wrapped up. To study other things, I must go into the outward world, and perhaps go far. To study the science of spirit, I must come home and enter my own soul. The profoundest books that have ever been written, do nothing more than bring out, place in clear light, what is passing in each of your minds. So near you, so within you is the grandest truth.

I have indeed no expectation, that the labourer is to understand in detail the various sciences which relate to Mind. Few men in any vocation do so understand them. Nor is it necessary; though, where time can be commanded, the thorough study of some par-

ticular branch, in which the individual has a special interest, will be found of great utility. What is needed to elevate the soul is, not that a man should know all that has been thought and written in regard to the spiritual nature, not that a man should become an Encyclopedia, but that the Great Ideas, in which all discoveries terminate, which sum up all sciences, which the philosopher extracts from infinite details, may be comprehended and felt. It is not the quantity, but the quality of knowledge, which determines the mind's dignity. A man of immense information may, through the want of large and comprehensive ideas, be far inferior in intellect to a labourer, who, with little knowledge, has yet seized on great truths. For example, I do not expect the labourer to study theology in the ancient languages, in the writings of the Fathers, in the history of sects, &c. &c.; nor is this needful. All theology, scattered as it is through countless volumes, is summed up in the idea of God; and let this idea shine bright and clear in the labourer's soul, and he has the essence of theological libraries, and a far higher light than has visited thousands of renowned divines. A great mind is formed by a few great ideas, not by an infinity of loose details. I have known very learned men, who seemed to me very poor in intellect, because they had no grand thoughts. What avails it, that a man has studied ever so minutely the histories of Greece and Rome, if the great Ideas of Freedom, and Beauty, and Valour, and Spiritual Energy, have not been kindled by these records into living fires in his soul. The illumination of an age does not consist in the amount of its knowledge, but in the broad and noble principles, of which that knowledge is the foun-

dation and inspirer. The truth is, that the most laborious and successful student is confined in his researches to a very few of God's works; but this limited knowledge of things may still suggest universal laws, broad principles, grand ideas, and these elevate the mind. There are certain thoughts, principles, ideas, which by their nature, rule over all knowledge, which are intrinsically glorious, quickening, all-comprehending, eternal, and with these I desire to enrich the mind of the labourer and of every human being.

To illustrate my meaning, let me give a few examples of the Great Ideas which belong to the study or science of mind. Of course, the first of these, the grandest, the most comprehensive, is the idea of God, the Parent Mind, the Primitive and Infinite Intelligence. Every man's elevation is to be measured first and chiefly by his conception of this Great Being; and to attain a just, and bright, and quickening knowledge of Him, is the highest aim of thought. In truth, the great end of the universe, of revelation, of life, is to develope in us the idea of God. Much earnest, patient, laborious thought, is required to see this Infinite Being as he is, to rise above the low, gross notions of the Divinity, which rush in upon us from our passions, from our selfish partialities, and from the low-minded world around us. There is one view of God particularly suited to elevate us. I mean the view of him as the "Father of our spirits;" as having created us with great powers to grow up to perfection; as having ordained all outward things, to minister to the progress of the soul; as always present to inspire and strengthen us, to wake us up to inward life, and to judge and rebuke our wrong-doing; as looking with

parental joy on our resistance of evil; as desiring to communicate himself to our minds for ever. This one idea, expanded in the breast of the labourer, is a germ of elevation, more fruitful than all science, no matter how extensive or profound, which treats only of outward finite things. It places him in the first rank of human beings. You hear of great theologians. He only deserves the name, be his condition what it may, who has, by thought and obedience, purified and enlarged his conception of God.

From the idea of God, I proceed to another grand one, that of Man, of human nature; and this should be the object of serious, intense thought. Few men know, as yet, what a man is. They know his clothes, his complexion, his property, his rank, his follies, and his outward life. But the thought of his inward being, his proper humanity, has hardly dawned on multitudes; and yet, who can live a man's life, that does not know what is the distinctive worth of a human being? It is interesting to observe, how faithful men generally are to their idea of a man; how they act up to it. Spread the notion, that courage is true manhood, and how many will die rather than fall short of that standard; and hence, the true idea of a man, brought out in the labourer's mind, elevates him above every other class who may want it. Am I asked for my conception of the dignity of a human being? I should say, that it consists, first, in that spiritual principle, called sometimes the Reason, sometimes the Conscience, which rising above what is local and temporary, discerns immutable truth, and everlasting right; which, in the midst of imperfect things, conceives of Perfection; which is universal and impartial, standing in direct opposition to the par-

tial, selfish principles of human nature; which says to me with authority, that my neighbour is as precious as myself, and his rights as sacred as my own; which commands me to receive all truth, however it may war with my pride, and to do all justice, however it may conflict with my interest; and which calls me to rejoice with love in all that is beautiful, good, holy, happy, in whatever being these attributes may be found. This principle is a ray of Divinity in man. We do not know what man is, till something of the celestial grandeur of this principle in the soul be discerned. There is another grand view of man, included indeed in the former, yet deserving distinct notice. He is a Free being; created to act from a spring in his own breast, to form himself and to decide his own destiny; connected intimately with nature, but not enslaved to it; connected still more strongly with God, yet not enslaved even to the Divinity, but having power to render or withhold the service due to his Creator; encompassed by a thousand warring forces, by physical elements which inflict pleasure and pain, by dangers seen and unseen, by the influences of a tempting, sinful world, yet endued by God with power to contend with all, to perfect himself by conflict with the very forces which threaten to overwhelm him. Such is the idea of a man. Happy he in whom it is unfolded by earnest thought.

Had I time, I should be glad to speak of other great ideas belonging to the science of mind, and which sum up and give us, in one bright expression, the speculations of ages. The idea of Human Life, of its true end and greatness; the idea of Virtue, as the absolute and ultimate good; the idea of Liberty, which is the

highest thought of political science, and which, by its intimate presence to the minds of the people, is the chief spring of our country's life and greatness,—all these might be enlarged on; and I might show how these may be awakened in the labourer, and may give him an elevation which many who are above labour want. But, leaving all these, I will only refer to another, one of the most important results of the science of mind, and which the labourer, in common with every man, may and should receive, and should strengthen by patient thought. It is the Idea of his Importance as an Individual. He is to understand that he has a value, not as belonging to a community, and contributing to a general good which is distinct from himself, but on his own account. He is not a mere part of a machine. In a machine the parts are useless, but as conducing to the end of the whole, for which alone they subsist. Not so a man. He is not simply a means, but an end, and exists for his own sake, for the unfolding of his nature, for his own virtue and happiness. True, he is to work for others, but not servilely, not with a broken spirit, not so as to degrade himself; he is to work for others from a wise self-regard, from principles of justice and benevolence, and in the exercise of a free will and intelligence, by which his own character is perfected. His individual dignity, not derived from birth, from success, from wealth, from outward show, but consisting in the indestructible principles of his soul, this ought to enter into his habitual consciousness. I do not speak rhetorically or use the cant of rhapsodists, but I utter my calm, deliberate conviction, when I say, that the labourer ought to regard himself with a self-respect, unknown to the proudest monarch who rests on outward rank.

I have now illustrated what I mean by the Great Ideas which exalt the mind. Their worth and power cannot be exaggerated. They are the mightiest influences on earth. One great thought breathed into a man may regenerate him. The idea of Freedom in ancient and modern republics, the idea of Inspiration in various religious sects, the idea of Immortality, how have these triumphed over worldly interests! How many heroes and martyrs have they formed! Great ideas are mightier than the passions. To awaken them is the highest office of education. As yet it has been little thought of. The education of the mass of the people has consisted in giving them mechanical habits, in breaking them to current usages and modes of thinking, in teaching religion and morality as traditions. It is time that a rational culture should take place of the mechanical; that men should learn to act more from ideas and principles, and less from blind impulse and undiscerning imitation.

Am I met here by the constantly recurring objection, that such great thoughts as have now been treated of, are not to be expected in the multitude of men, whose means of culture are so confined? To this difficulty I shall reply in the next lecture; but I wish to state a fact, or law of our nature, very cheering to those who, with few means, still pant for generous improvement. It is this, that great ideas come to us less from outward, direct, laborious teaching, than from indirect influences, and from the native working of our own minds; so that those who want the outward apparatus for extensive learning, are not cut off from them. Thus, laborious teachers may instruct us for years in God, and virtue, and the soul, and we may remain

nearly as ignorant of them as at the beginning; whilst a look, a tone, an act of a fellow-creature, who is kindled by a grand thought, and who is thrown in our path at some susceptible season of life, will do much to awaken and expand this thought within us. It is a matter of experience, that the greatest ideas often come to us, when right-minded, we know not how. They flash on us as lights from heaven. A man seriously given to the culture of his mind in virtue and truth, finds himself under better teaching than that of man. Revelations of his own soul, of God's intimate presence, of the grandeur of the creation, of the glory of disinterestedness, of the deformity of wrong-doing, of the dignity of universal justice, of the might of moral principle, of the immutableness of truth, of immortality, and of the inward sources of happiness; these revelations, awakening a thirst for something higher than he is or has, come of themselves to an humble, self-improving man. Sometimes a common scene in nature, one of the common relations of life, will open itself to us with a brightness and pregnancy of meaning unknown before. Sometimes a thought of this kind forms an era in life. It changes the whole future course. It is a new creation. And these great ideas are not confined to men of any class. They are communications of the Infinite Mind to all minds which are open to their reception; and labour is a far better condition for their reception than luxurious or fashionable life. It is even better than a studious life, when this fosters vanity, pride, and the spirit of jealous competition. A childlike simplicity attracts these revelations more than a selfish culture of intellect, however far extended.—Perhaps a caution should be added to

these suggestions. In speaking of great ideas, as sometimes springing up of themselves, as sudden illuminations, I have no thought of teaching that we are to wait for them passively, or to give up our minds unthinkingly to their control. We must prepare ourselves for them by faithfulness to our own powers, by availing ourselves of all means of culture within our reach; and what is more, these illuminations, if they come, are not distinct, complete, perfect views, but glimpses, suggestions, flashes, given us, like all notices and impressions from the outward world, to be thought upon, to be made subjects of patient reflection, to be brought by our own intellect and activity into their true connection with all our other thoughts. A great idea, without reflection, may dazzle and bewilder, may destroy the balance and proportion of the mind, and impel to dangerous excess. It is to awaken the free, earnest exertion of our powers, to rouse us from passiveness to activity and life, that inward inspirations, and the teachings of outward nature, are accorded to the mind.

I have thus spoken at large of that Force of Thought which the labourer is to seek as his true elevation; and I will close the subject with observing, that on whatever objects, or for whatever purposes this force may be exerted, one purpose should be habitually predominant, and that is, to gain a larger, clearer comprehension of all the duties of life. Thought cannot take too wide a range; but its chief aim should be to acquire juster and brighter perceptions of the Right and the Good, in every relation and condition in which we may be placed. Do not imagine, that I am here talking professionally, or sliding

unconsciously, by the force of habit, into the tone of the pulpit. The subject of Duty belongs equally to all professions and all conditions. It were as wise to think of living without breath, or of seeing without light, as to exclude moral and religious principle from the work of self-elevation. And I say this, because you are in danger of mistaking mere knowledge for improvement. Knowledge fails of its best end, when it does not minister to a high virtue. I do not say, that we are never to think, read, or study, but for the express purpose of learning our duties. The mind must not be tied down by rigid rules. Curiosity, amusement, natural tastes, may innocently direct reading and study to a certain extent. Even in these cases, however, we are bound to improve ourselves morally as well as intellectually, by seeking truth and rejecting falsehood, and by watching against the taint which inheres in almost all human productions. What avails intellectual without moral power? How little does it avail us to study the outward world, if its greatness inspire no reverence of its Author, if its beneficence awaken no kindred love towards our fellow-creatures? How little does it avail us to study history, if the past do not help us to comprehend the dangers and duties of the present; if from the sufferings of those who have gone before us, we do not learn how to suffer, and from their great and good deeds how to act nobly; if the developement of the human heart, in different ages and countries, do not give us a better knowledge of ourselves? How little does literature benefit us, if the sketches of life and character, the generous sentiments, the testimonies to disinterestedness and rectitude, with which it abounds, do not incite

and guide us to wiser, purer, and more graceful action? How little substantial good do we derive from poetry and the fine arts, if the beauty, which delights the imagination, do not warm and refine the heart, and raise us to the love and admiration of what is fair, and perfect, and lofty, in character and life? Let our studies be as wide as our condition will allow; but let this be their highest aim, to instruct us in our duty and happiness, in the perfection of our nature, in the true use of life, in the best direction of our powers. Then is the culture of intellect an unmixed good, when it is sacredly used to enlighten the conscience, to feed the flame of generous sentiment, to perfect us in our common employments, to throw a grace over our common actions, to make us sources of innocent cheerfulness and centres of holy influence, and to give us courage, strength, stability, amidst the sudden changes and sore temptations and trials of life.

LECTURE II.

In my last Lecture, I invited your attention to a subject of great interest, the elevation of the labouring portion of the community. I proposed to consider, first, in what this elevation consists; secondly, the objections which may be made to its practicableness; thirdly, the circumstances which now favour it, and give us hope that it will be more and more accomplished. In considering the first head, I began with stating in what the elevation of the labouring class does not consist, and then proceeded to show positively what it is, what it does consist in. I want time to retrace the ground over which we then travelled. I must trust to your memories. I was obliged by my narrow limits to confine myself chiefly to the consideration of the Intellectual Elevation which the labourer is to propose; though in treating this topic, I showed the moral, religious, social improvements which enter into his true dignity. I observed, that the labourer was to be a student, a thinker, an intellectual man as well as a labourer; and suggested the qualifications of this truth which are required by his peculiar employment, by his daily engagement in manual toil. I now come to consider the objections which spring up in many minds, when such views of the labourer's destiny are given. This is our second head.

First, it will be objected, that the labouring multitude cannot command a variety of books, or spend much time in reading; and how then can they gain the force of thought, and the great ideas, which were treated of in the former lecture? This objection grows out of the prevalent disposition to confound intellectual improvement with book-learning. Some seem to think, that there is a kind of magic in a printed page, that types give a higher knowledge than can be gained from other sources. Reading is considered as the royal road to intellectual eminence. This prejudice I have virtually set aside in my previous remarks; but it has taken so strong a hold of many as to need some consideration. I shall not attempt to repel the objection by decrying books. Truly good books are more than mines to those who can understand them. They are the breathings of the great souls of past times. Genius is not embalmed in them, as is sometimes said, but *lives* in them perpetually. But we need not many books to answer the great ends of reading. A few are better than many, and a little time given to a faithful study of the few will be enough to quicken thought and enrich the mind. The greatest men have not been book-men. Washington, it has often been said, was no great reader. The learning commonly gathered from books is of less worth than the truths we gain from experience and reflection. Indeed, most of the knowledge from reading, in these days, being acquired with little mental action, and seldom or never reflected on and turned to use, is very much a vain show. Events stirring the mind to earnest thought and vigorous application of its resources, do vastly more to elevate the mind, than most of our studies at the present

time. Few of the books read among us, deserve to be read. Most of them have no principle of life, as is proved by the fact, that they die the year of their birth. They do not come from thinkers, and how can they awaken thought? A great proportion of the reading of this city is useless, I had almost said pernicious. I should be sorry to see our labourers exchanging their toils for the reading of many of our young ladies and young gentlemen, who look on the intellect as given them for amusement, who read, as they visit, for amusement, who discuss no great truths, and put forth no energy of thought on the topics which fly through their minds. With this insensibility to the dignity of the intellect, and this frittering away of the mind on superficial reading, I see not with what face they can claim superiority to the labouring mass, who certainly understand one thing thoroughly, that is, their own business, and who are doing something useful for themselves and their fellow-creatures. The great use of books is, to rouse us to thought; to turn us to questions which great men have been working on for ages; to furnish us with materials for the exercise of judgment, imagination, and moral feeling; to breathe into us a moral life from higher spirits than our own; and this benefit of books may be enjoyed by those who have not much time for retired study.

It must not be forgotten, by those who despair of the labouring classes because they cannot live in libraries, that the highest sources of truth, light, and elevation of mind, are not libraries, but our inward and outward experience. Human life, with its joys and sorrows, its burdens and alleviations, its crimes and virtues, its deep wants, its solemn changes, and

its retributions, always pressing on us; what a library is this! and who may not study it? Every human being is a volume, worthy to be studied. The books which circulate most freely through the community, are those which give us pictures of human life. How much more improving is the original, did we know how to read it? The labourer has this page always open before him; and, still more, the labourer is every day writing a volume more full of instruction than all human productions, I mean, his own life. No work of the most exalted genius can teach us so much as the revelation of human nature in the secrets of our own souls, in the workings of our own passions, in the operations of our own intelligence, in the retributions which follow our own good and evil deeds, in the dissatisfaction with the present, in the spontaneous thoughts and aspirations, which form part of every man's biography. The study of our own history from childhood, of all the stages of our developement, of the good and bad influences which have beset us, of our mutations of feeling and purpose, and of the great current which is setting us towards future happiness or woe; this is a study to make us nobly wise; and who of us has not access to this fountain of eternal truth? May not the labourer study and understand the pages, which he is writing in his own breast?

In these remarks, I have aimed to remove the false notion into which labourers themselves fall, that they can do little towards acquiring force and fulness of thought, because in want of books. I shall next turn to prejudices more confined to other classes. A very common one is, that the Many are not to be called to

think, study, improve their minds, because a privileged few are intended by God to do their thinking for them. "Providence," it is said, "raises up superior minds, whose office it is to discover truth for the rest of the race. Thinking and manual toil are not meant to go together. The division of labour is a great law of nature. One man is to serve society by his head, another by his hands. Let each class keep to its proper work." These doctrines I protest against. I deny to any individual or class this monopoly of thought. Who among men can show God's commission to think for his brethren, to shape passively the intellect of the mass, to stamp his own image on them as if they were wax? As well might a few claim a monopoly of light and air, of seeing and breathing, as of thought. Is not the intellect as universal a gift as the organs of sight and respiration? Is not truth as freely spread abroad as the atmosphere or the sun's rays? Can we imagine that God's highest gifts of intelligence, imagination, and moral power, were bestowed to provide only for animal wants? to be denied the natural means of growth, which is action? to be starved by drudgery? Were the mass of men made to be monsters? to grow only in a few organs and faculties, and to pine away and shrivel in others? or were they made to put forth all the powers of men, especially the best and most distinguishing? No man, not the lowest, is all hands, all bones and muscles. The mind is more essential to human nature, and more enduring than the limbs; and was this made to lie dead? Is not thought the right and duty of all? Is not truth alike precious to all? Is not truth the natural aliment of the mind, as plainly as the wholesome grain is of the body? Is not the

mind adapted to thought, as plainly as the eye to light, the ear to sound? Who dares to withhold it from its natural action, its natural element and joy? Undoubtedly some men are more gifted than others, and are marked out for more studious lives. But the work of such men is not to do others' thinking for them, but to help them to think more vigorously and effectually. Great minds are to make others great. Their superiority is to be used, not to break the multitude to intellectual vassalage, not to establish over them a spiritual tyranny, but to rouse them from lethargy, and to aid them to judge for themselves. The light and life which spring up in one soul are to be spread far and wide. Of all treasons against humanity, there is no one worse than his, who employs great intellectual force to keep down the intellect of his less favoured brother.

It is sometimes urged by those who consider the multitude as not intended to think, that at best they can learn but little, and that this is likely to harm rather than to do them good. "A little learning," we are told, "is a dangerous thing." "Shallow draughts" of knowledge are worse than ignorance. The mass of the people, it is said, can go to the bottom of nothing; and the result of stimulating them to thought, will be the formation of a dangerous set of half-thinkers. To this argument, I reply, first, that it has the inconvenience of proving too much; for, if valid, it shows that none of any class ought to think. For who, I would ask, can go to the bottom of anything? Whose "learning" is not "little"? Whose "draughts" of knowledge are not "shallow"? Who of us has fathomed the depths of a single product of nature or a single event

in history? Who of us is not baffled by the mysteries in a grain of sand? How contracted the range of the widest intellect! But is our knowledge, because so little, of no worth? Are we to despise the lessons which are taught us in this nook of creation, in this narrow round of human experience, because an infinite universe stretches around us, which we have no means of exploring, and in which the earth, and sun, and planets, dwindle to a point? We should remember, that the known, however little it may be, is in harmony with the boundless unknown, and a step towards it. We should remember, too, that the gravest truths may be gathered from a very narrow compass of information. God is revealed in his smallest work, as truly as in his greatest. The principles of human nature may be studied better in a family, than in the history of the world. The finite is a manifestation of the infinite. The great Ideas, of which I have formerly spoken, are within the reach of every man, who thirsts for truth and seeks it with singleness of mind. I will only add, that the labouring class are not now condemned to draughts of knowledge so shallow as to merit scorn. Many of them know more of the outward world than all the philosophers of antiquity; and Christianity has opened to them mysteries of the spiritual world, which kings and prophets were not privileged to understand. And are they, then, to be doomed to spiritual inaction, as incapable of useful thought?

It is sometimes said, that the multitude may think on the common business of life, but not on higher subjects, and especially on religion. This, it is said, must be received on authority; on this, men in general can form no judgment of their own. But this is the last

subject on which the individual should be willing to surrender himself to others' dictation. In nothing has he so strong an interest. In nothing is it so important that his mind and heart should be alive and engaged. In nothing has he readier means of judging for himself. In nothing, as history shows, is he more likely to be led astray by such as assume the office of thinking for him. Religion is a subject open to all minds. Its great truths have their foundation in the soul itself, and their proofs surround us on all sides. God has not shut up the evidence of his being in a few books, written in a foreign language, and locked up in the libraries of colleges and philosophers; but has written his name on the heavens and on the earth, and even on the minutest animal and plant; and his word, taught by Jesus Christ, was not given to scribes and lawyers, but taught to the poor, to the mass of men, on mountains, in streets, and on the sea-shore. Let me not be told that the multitude do actually receive religion on authority, or on the word of others. I reply, that a faith so received seems to me of little worth. The precious, the living, the effectual part of a poor man's faith, is that, of which he sees the reasonableness and excellence; that, which approves itself to his intelligence, his conscience, his heart; that, which answers to deep wants in his own soul, and of which he has the witness in his own inward and outward experience. All other parts of his belief, those which he takes on blind trust, and in which he sees no marks of truth and divinity, do him little or no good. Too often they do him harm, by perplexing his simple reason, by substituting the fictions and artificial systems of theologians for the plain precepts of love, and justice, and

humility, and filial trust in God. As long as it was supposed that religion is to benefit the world by laying restraints, awakening fears, and acting as a part of the system of police, so long it was natural to rely on authority and tradition as the means of its propagation; so long it was desirable to stifle thought and inquiry on the subject. But now that we have learned, that the true office of religion is to awaken pure and lofty sentiments, and to unite man to God by rational homage and enlightened love, there is something monstrous in placing religion beyond the thought and the study of the mass of the human race.

I proceed to another prejudice. It is objected, that the distinction of Ranks is essential to social order, and that this will be swept away by calling forth energy of thought in all men. This objection, indeed, though exceedingly insisted on in Europe, has nearly died out here; but still enough of it lingers among us to deserve consideration. I reply, then, that it is a libel on social order to suppose, that it requires for its support the reduction of the multitude of human beings to ignorance and servility; and that it is a libel on the Creator to suppose, that he requires as the foundation of communities, the systematic depression of the majority of his intelligent offspring. The supposition is too grossly unreasonable, too monstrous, to require laboured refutation. I see no need of ranks, either for social order or for any other purpose. A great variety of pursuits and conditions is indeed to be desired. Men ought to follow their genius, and to put forth their powers in every useful and lawful way. I do not ask for a monotonous world. We are

far too monotonous now. The vassalage of fashion, which is a part of rank, prevents continually the free expansion of men's powers. Let us have the greatest diversity of occupations. But this does not imply that there is a need of splitting society into castes or ranks, or that a certain number should arrogate superiority, and stand apart from the rest of men as a separate race. Men may work in different departments of life, and yet recognise their brotherly relation, and honour one another, and hold friendly communion with one another. Undoubtedly, men will prefer as friends and common associates, those with whom they sympathise most. But this is not to form a rank or caste. For example, the intelligent seek out the intelligent; the pious, those who reverence God. But suppose the intellectual and the religious to cut themselves off by some broad, visible distinction from the rest of society, to form a clan of their own, to refuse admission into their houses to people of inferior knowledge and virtue, and to diminish as far as possible the occasions of intercourse with them; would not society rise up, as one man, against this arrogant exclusiveness? And if intelligence and piety may not be the foundations of a caste, on what ground shall they, who have no distinction but wealth, superior costume, richer equipages, finer houses, draw lines around themselves and constitute themselves a higher class? That some should be richer than others is natural, and is necessary, and could only be prevented by gross violations of right. Leave men to the free use of their powers, and some will accumulate more than their neighbours. But, to be prosperous is not to be superior, and should form no barrier between

men. Wealth ought not to secure to the prosperous the slightest consideration. The only distinctions which should be recognised are those of the soul, of strong principle, of incorruptible integrity, of usefulness, of cultivated intellect, of fidelity in seeking for truth. A man, in proportion as he has these claims, should be honoured and welcomed everywhere. I see not why such a man, however coarsely if neatly dressed, should not be a respected guest in the most splendid mansions, and at the most brilliant meetings. A man is worth infinitely more than the saloons, and the costumes, and the show of the universe. He was made to tread all these beneath his feet. What an insult to humanity is the present deference to dress and upholstery, as if silkworms, and looms, and scissors, and needles, could produce something nobler than a man! Every good man should protest against a caste founded on outward prosperity, because it exalts the outward above the inward, the material above the spiritual; because it springs from and cherishes a contemptible pride in superficial and transitory distinctions; because it alienates man from his brother, breaks the tie of common humanity, and breeds jealousy, scorn, and mutual ill-will. Can this be needed to social order?

It is true, that in countries where the mass of the people are ignorant and servile, the existence of a higher and a worshipped rank tends to keep them from outrage. It infuses a sentiment of awe, which prevents more or less the need of force and punishment. But it is worthy of remark, that the means of keeping order in one state of society, may become the chief excitement of discontent and disorder in another, and this is peculiarly true of aristocracy or high rank. In rude

ages, this keeps the people down; but when the people by degrees have risen to some consciousness of their rights and essential equality with the rest of the race, the awe of rank naturally subsides, and passes into suspicion, jealousy, and sense of injury, and a disposition to resist. The very institution which once restrained, now provokes. Through this process the old world is now passing. The strange illusion, that a man, because he wears a garter or ribbon, or was born to a title, belongs to another race, is fading away; and society must pass through a series of revolutions, silent or bloody, until a more natural order takes place of distinctions which grew originally out of force. Thus, aristocracy instead of giving order to society, now convulses it. So impossible is it for arbitrary human ordinations permanently to degrade human nature, or subvert the principles of justice and freedom.

I am aware, that it will be said, "that the want of refinement of manners and taste in the lower classes, will necessarily keep them an inferior caste, even though all political inequalities be removed." I acknowledge this defect of manners in the multitude, and grant that it is an obstacle to intercourse with the more improved, though often exaggerated. But this is a barrier which must and will yield to the means of culture spread through our community. This evil is not necessarily associated with any condition of human life. An intelligent traveller,* tells us, that in Norway, a country wanting many of our advantages, good manners and politeness are spread through all conditions; and that the "rough way of talking to and living with each other, characteristic of the lower classes of society in

* See Laing's Travels in Norway.

England, is not found there." Not many centuries ago, the intercourse of the highest orders in Europe was sullied by indelicacy and fierceness; but time has worn out these stains, and the same cause is now removing what is repulsive among those who toil with their hands. I cannot believe, that coarse manners, boisterous conversation, slovenly negligences, filthy customs, surliness, indecency, are to descend by necessity from generation to generation in any portion of the community. I do not see, why neatness, courtesy, delicacy, ease, and deference to others' feelings, may not be made the habits of the labouring multitude. A change is certainly going on among them in respect to manners. Let us hope, that it will be a change for the better; that they will not adopt false notions of refinement; that they will escape the servile imitation of what is hollow and insincere, and the substitution of outward shows for genuine natural courtesy. Unhappily they have but imperfect models on which to form themselves. It is not one class alone which needs reform in manners. We all need a new social intercourse, which shall breathe genuine refinement; which shall unite the two great elements of politeness, self-respect and a delicate regard to the rights and feelings of others; which shall be free without rudeness, and earnest without positiveness; which shall be graceful yet warm-hearted; and in which, communication shall be frank, unlaboured, overflowing, through the absence of all assumption and pretence, and through the consciousness of being safe from heartless ridicule. This grand reform, which I trust is to come, will bring with it a happiness little known in social life; and whence shall it come? The wise and disinterested of

all conditions must contribute to it; and I see not why the labouring classes may not take part in the work. Indeed, when I consider the greater simplicity of their lives and their greater openness to the spirit of Christianity, I am not sure but that the "golden age" of manners is to begin among those who are now despaired of for their want of refinement.

In these remarks, I have given the name of "prejudices" to the old opinions respecting rank, and respecting the need of keeping the people from much thought. But allow these opinions to have a foundation in truth; suppose high fences of rank to be necessary to refinement of manners; suppose that the happiest of all ages were the feudal, when aristocracy was in its flower and glory, when the noble, superior to the laws, committed more murders in one year, than the multitude in twenty. Suppose it best for the labourer to live and die in thoughtless ignorance. Allow all this, and that we have reason to look with envy on the past: one thing is plain; the past is gone, the feudal castle is dismantled, the distance between classes greatly reduced. Unfortunate as it may be, the people have begun to think, to ask reasons for what they do and suffer and believe, and to call the past to account. Old spells are broken, old reliances gone. Men can no longer be kept down by pageantry, state-robes, forms, and shows. Allowing it to be best, that society should rest on the depression of the multitude, the multitude will no longer be quiet when they are trodden under foot, but ask impatiently for a reason why they too may not have a share in social blessings. Such is the state of things, and we must make the best of what we cannot prevent. Right or wrong, the

people will think; and is it not important that they should think justly? that they should be inspired with the love of truth, and instructed how to seek it? that they should be established by wise culture in the great principles on which religion and society rest, and be protected from scepticism and wild speculation, by intercourse with enlightened and virtuous men? It is plain, that in the actual state of the world, nothing can avail us, but a real improvement of the mass of the people. No stable foundation can be laid for us but in men's minds. Alarming as the truth is, it should be told, that outward institutions cannot now secure us. Mightier powers than institutions have come into play among us, the judgment, the opinions, the feelings of the many; and all hopes of stability, which do not rest on the progress of the many, must perish.

But a more serious objection, than any yet considered, to the intellectual elevation of the labouring class, remains to be stated. It is said, "that the labourer can gain subsistence for himself and his family, only by a degree of labour which forbids the use of means of improvement. His necessary toils leave no time or strength for thought. Political economy, by showing that population outstrips the means of improvement, passes an irrepealable sentence of ignorance and degradation on the labourer. He can live but for one end, which is to keep himself alive. He cannot give time and strength to intellectual, social, and moral culture, without starving his family, and impoverishing the community. Nature has laid this heavy law on the mass of the people, and it is idle to

set up our theories and dreams of improvement against nature."

This objection applies with great force to Europe, and is not without weight here. But it does not discourage me. I reply, first, to this objection, that it generally comes from a suspicious source. It comes generally from men who abound, and are at ease; who think more of property than of any other human interest; who have little concern for the mass of their fellow-creatures; who are willing that others should bear all the burdens of life, and that any social order should continue which secures to themselves personal comfort or gratification. The selfish epicure and the thriving man of business easily discover a natural necessity for that state of things, which accumulates on themselves all the blessings, and on their neighbour all the evils of life. But no man can judge what is good or necessary for the multitude, but he who feels for them, and whose equity and benevolence are shocked by the thought, that all advantages are to be monopolised by one set of men, and all disadvantages by another. I wait for the judgment of profound thinkers and earnest philanthropists on this point, a judgment formed after patient study of political economy, and human nature and human history; nor even on such authority shall I readily despair of the multitude of my race.

In the next place, the objection under consideration is very much a repetition of the old doctrine, that what has been must be; that the future is always to repeat the past, and society to tread for ever the beaten path. But can anything be plainer, than that the present condition of the world is peculiar, unprecedented?

that new powers and new principles are at work? that the application of science to art is accomplishing a stupendous revolution? that the condition of the labourer is in many places greatly improved, and his intellectual aids increased? that abuses, once thought essential to society, and which seemed entwined with all its fibres, have been removed? Do the mass of men stand where they did a few centuries ago? And do not new circumstances, if they make us fearful, at the same time keep us from despair? The future, be it what it may, will not resemble the past. The present has new elements, which must work out new weal or woe. We have no right, then, on the ground of the immutableness of human affairs, to quench, as far as we have power, the hope of social progress.

Another consideration, in reply to the objection that the necessary toils of life exclude improvement, may be drawn not only from general history, but from the experience of this country in particular. The working classes here have risen and are still rising intellectually, and yet there are no signs of starvation, nor are we becoming the poorest people on earth. By far the most interesting view of this country, is the condition of the working multitude. Nothing among us deserves the attention of the traveller so much, as the force of thought and character, and the self-respect awakened by our history and institutions in the mass of the people. Our prosperous classes are much like the same classes abroad, though, as we hope, of purer morals; but the great working multitude leave far behind them the labourers of other countries. No man of observation and benevolence can converse with them, without being struck and delighted with the

signs they give of strong and sound intellect and manly principle. And who is authorised to set bounds to this progress? In improvement the first steps are the hardest. The difficulty is to wake up men's souls, not to continue their action. Every accession of light and strength is a help to new acquisitions.

Another consideration, in reply to the objection, is, that as yet no community has seriously set itself to the work of improving all its members, so that what is possible remains to be ascertained. No experiment has been made, to determine how far liberal provision can be made at once for the body and mind of the labourer. The highest social art is yet in its infancy. Great minds have nowhere solemnly, earnestly undertaken to resolve the problem, how the multitude of men may be elevated. The trial is to come. Still more, the multitude have nowhere comprehended distinctly the true idea of Progress, and resolved deliberately and solemnly to reduce it to reality. This great thought, however, is gradually opening on them, and it is destined to work wonders. From themselves, their salvation must chiefly come. Little can be done for them by others, till a spring is touched in their own breasts; and this being done, they cannot fail. The people, as history shows us, can accomplish miracles under the power of a great idea. How much have they often done and suffered in critical moments for country, for religion? The great idea of their own elevation is only beginning to unfold itself within them, and its energy is not to be foretold. A lofty conception of this kind, were it once distinctly seized, would be a new life breathed into them. Under this impulse they would create time and strength for their high calling,

and would not only regenerate themselves but the community.

Again, I am not discouraged by the objection, that the labourer, if encouraged to give time and strength to the elevation of his mind, will starve himself and impoverish the country, when I consider the energy and efficiency of Mind. The highest force in the universe is Mind. This created the heavens and earth. This has changed the wilderness into fruitfulness, and linked distant countries in a beneficent ministry to one another's wants. It is not to brute force, to physical strength, so much as to art, to skill, to intellectual and moral energy, that men owe their mastery over the world. It is mind which has conquered matter. To fear, then, that by calling forth a people's mind, we shall impoverish and starve them, is to be frightened at a shadow. I believe, that with the growth of intellectual and moral power in the community, its productive power will increase, that industry will become more efficient, that a wiser economy will accumulate wealth, that unimagined resources of art and nature will be discovered. I believe, that the means of living will grow easier, in proportion as a people shall become enlightened, self-respecting, resolute, and just. Bodily or material forces can be measured, but not the forces of the soul; nor can the results of increased mental energy be foretold. Such a community will tread down obstacles now deemed invincible, and turn them into helps. The Inward moulds the Outward. The power of a people lies in its mind; and this mind, if fortified and enlarged, will bring external things into harmony with itself. It will create a new world around it corresponding to itself. If however

I err in this belief, if, by securing time and means for improvement to the multitude, industry and capital should become less productive, I still say, Sacrifice the wealth, and not the mind of a people. Nor do I believe that the physical good of a community would in this way be impaired. The diminution of a country's wealth, occasioned by general attention to intellectual and moral culture, would be followed by very different effects from those which would attend an equal diminution brought about by sloth, intemperance, and ignorance. There would indeed be less production in such a country, but the character and spirit of the people would effect a much more equal distribution of what would be produced; and the happiness of a community depends vastly more on the distribution than on the amount of its wealth. In thus speaking of the future, I do not claim any special prophetical gift. As a general rule, no man is able to foretell distinctly the ultimate, permanent results of any great social change. But as to the case before us, we ought not to doubt. It is a part of religion to believe, that by nothing can a country so effectually gain happiness and lasting prosperity, as by the elevation of all classes of its citizens. To question this seems an approach to crime.

> "If this fail,
> The pillar'd firmament is rottenness,
> And earth's base built on stubble."

I am aware, that in reply to all that has been said in favour of the possibility of uniting self-improvement with labour, discouraging facts may be brought forward from our daily experience. It may be said, that in this country, under advantages unknown in other

lands, there is a considerable number on whom the burden of toil presses very heavily, who can scarcely live with all their efforts, and who are cut off by their hard condition from the means of intellectual culture; and if this take place now, what are we to expect hereafter in a more crowded population? I acknowledge, that we have a number of depressed labourers, whose state is exceedingly unpropitious to the education of the mind; but this argument will lose much of its power, when we inquire into the causes of this evil. We shall then see, that it comes not from outward necessity, not from irresistible obstacles abroad, but chiefly from the fault or ignorance of the sufferers themselves; so that the elevation of the mind and character of the labourer, tends directly to reduce if not remove the evil. Of consequence, this elevation finds support in what is urged against it. In confirmation of these views, allow me just to hint at the causes of that depression of many labourers, which is said to show that labour and self-improvement cannot go on together.

First, how much of this depression is to be traced to Intemperance? What a great amount of time, and strength, and money, might multitudes gain for self-improvement, by a strict sobriety? That cheap remedy, pure water, would cure the chief evils in very many families of the ignorant and poor. Were the sums which are still lavished on ardent spirits, appropriated wisely to the elevation of the people, what a new world we should live in! Intemperance not only wastes the earnings, but the health and the minds of men. How many, were they to exchange what they call moderate drinking, for water, would be surprised to

learn, that they had been living under a cloud, in half-stupefaction, and would become conscious of an intellectual energy of which they had not before dreamed? Their labours would exhaust them less; and less labour would be needed for their support; and thus their inability to cultivate their high nature, would in a great measure be removed. The working class, above all men, have an interest in the cause of temperance, and they ought to look on the individual, who lives by scattering the means and excitements of drunkenness, not only as the general enemy of his race, but as their own worst foe.

In the next place, how much of the depression of labourers may be traced to the want of a strict Economy. The prosperity of this country has produced a wastefulness, that has extended to the labouring multitude. A man here, turns with scorn from fare that in many countries would be termed luxurious. It is, indeed, important that the standard of living in all classes should be high; that is, it should include the comforts of life, the means of neatness and order in our dwellings, and such supplies of our wants as are fitted to secure vigorous health. But how many waste their earnings on indulgences which may be spared, and thus have no resource for a dark day, and are always trembling on the brink of pauperism? Needless expenses keep many too poor for self-improvement. And here let me say, that expensive habits among the more prosperous labourers, often interfere with the mental culture of themselves and their families. How many among them sacrifice improvement to appetite! How many sacrifice it to the love of show, to the desire of outstripping others, and to habits of

expense which grow out of this insatiable passion! In a country so thriving and luxurious as ours, the labourer is in danger of contracting artificial wants and diseased tastes; and to gratify these, he gives himself wholly to accumulation, and sells his mind for gain. Our unparalleled prosperity has not been an unmixed good. It has inflamed cupidity, has diseased the imagination with dreams of boundless success, and plunged a vast multitude into excessive toils, feverish competitions, and exhausting cares. A labourer having secured a neat home and a wholesome table, should ask nothing more for the senses; but should consecrate his leisure, and what may be spared of his earnings, to the culture of himself and his family, to the best books, to the best teaching, to pleasant and profitable intercourse, to sympathy and the offices of humanity, and to the enjoyment of the beautiful in nature and art. Unhappily, the labourer, if prosperous, is anxious to ape the rich man, instead of trying to rise above him, as he often may, by noble acquisitions. The young in particular, the apprentice and the female domestic, catch a taste for fashion, and on this altar sacrifice too often their uprightness, and almost always the spirit of improvement, dooming themselves to ignorance, if not to vice, for a vain show. Is this evil without remedy? Is human nature always to be sacrificed to outward decoration? Is the outward always to triumph over the inward man? Is nobleness of sentiment never to spring up among us? May not a reform in this particular begin in the labouring class, since it seems so desperate among the more prosperous? Cannot the labourer, whose condition calls him so loudly to simplicity of taste and habits, take his stand against that

love of dress, which dissipates and corrupts so many minds among the opulent? Cannot the labouring class refuse to measure men by outward success, and pour utter scorn on all pretensions founded on outward show or condition? Sure I am, that were they to study plainness of dress and simplicity of living, for the purpose of their own true elevation, they would surpass in intellect, in taste, in honourable qualities, and in present enjoyment, that great proportion of the prosperous who are softened into indulgence or enslaved to empty show. By such self-denial, how might the burden of labour be lightened, and time and strength redeemed for improvement!

Another cause of the depressed condition of not a few labourers, as I believe, is their ignorance on the subject of Health. Health is the working-man's fortune, and he ought to watch over it, more than the capitalist over his largest investments. Health lightens the efforts of body and mind. It enables a man to crowd much work into a narrow compass. Without it little can be earned, and that little by slow, exhausting toil. For these reasons, I cannot but look on it as a good omen, that the press is circulating among us cheap works, in which much useful knowledge is given of the structure, and functions, and laws of the human body. It is in no small measure through our own imprudence that disease and debility are incurred, and one remedy is to be found in Knowledge. Once let the mass of the people be instructed in their own frames; let them understand clearly that disease is not an accident, but has fixed causes, many of which they can avert, and a great amount of suffering, want, and consequent intellectual depression will be removed.

—I hope I shall not be thought to digress too far, when I add, that were the mass of the community more enlightened on these points, they would apply their knowledge, not only to their private habits, but to the government of the city, and would insist on municipal regulations favouring general health. This they owe to themselves. They ought to require a system of measures for effectually cleansing the city; for supplying it with pure water, either at public expense or by a private corporation; and for prohibiting the erection or the letting of such buildings as must generate disease. What a sad thought is it, that in this metropolis, the blessings which God pours forth profusely on bird and beast, the blessings of air, and light, and water, should, in the case of many families, be so stinted or so mixed with impurities, as to injure instead of invigorating the frame! With what face can the great cities of Europe and America boast of their civilization, when within their limits, thousands and ten thousands perish for want of God's freest, most lavish gifts! Can we expect improvement among people who are cut off from nature's common bounties, and want those cheering influences of the elements which even savages enjoy? In this city, how much health, how many lives are sacrificed to the practice of letting cellars and rooms which cannot be ventilated, which want the benefits of light, free air, and pure water, and the means of removing filth? We forbid by law the selling of putrid meat in the market. Why do we not forbid the renting of rooms, in which putrid, damp, and noisome vapours are working as sure destruction as the worst food? Did people understand, that they are as truly poisoned in such dens, as by tainted meat and

decaying vegetables, would they not appoint commissioners for houses as truly as commissioners for markets? Ought not the renting of untenantable rooms, and the crowding of such numbers into a single room as must breed disease, and may infect a neighbourhood, be as much forbidden as the importation of a pestilence? I have enlarged on this point, because I am persuaded that the morals, manners, decencies, self-respect, and intellectual improvement, as well as the health and physical comforts of a people, depend on no outward circumstances more than on the quality of the houses in which they live. The remedy of the grievance now stated lies with the people themselves. The labouring people must require, that the health of the city shall be a leading object of the municipal administration, and in so doing they will protect at once the body and the mind.

I will mention one more cause of the depressed condition of many labourers, and that is, Sloth, "the sin which doth most easily beset us." How many are there, who, working languidly and reluctantly, bring little to pass, spread the work of one hour over many, shrink from difficulties which ought to excite them, keep themselves poor, and thus doom their families to ignorance as well as to want.

In these remarks, I have endeavoured to show, that the great obstacles to the improvement of the labouring classes are in themselves, and may therefore be overcome. They want nothing but the Will. Outward difficulty will shrink and vanish before them, just as far as they are bent on progress, just as far as the great idea of their own elevation shall take possession of their minds. I know, that many will smile at the

suggestion, that the labourer may be brought to practise thrift and self-denial, for the purpose of becoming a nobler being. But such sceptics, having never experienced the power of a grand thought or generous purpose, are no judges of others. They may be assured, however, that enthusiasm is not wholly a dream, and that it is not wholly unnatural for individuals or bodies to get the idea of something higher and more inspiring than their past attainments.

III. Having now treated of the elevation of the labourer, and examined the objections to it, I proceed, in the last place, to consider some of the circumstances of the times which encourage hopes of the progress of the mass of the people. My limits oblige me to confine myself to very few.—And, first, it is an encouraging circumstance, that the respect for labour is increasing, or rather that the old prejudices against manual toil, as degrading a man or putting him in a lower sphere, are wearing away; and the cause of this change is full of promise; for it is to be found in the progress of intelligence, Christianity, and freedom, all of which cry aloud against the old barriers created between the different classes, and challenge especial sympathy and regard for those who bear the heaviest burdens, and create most of the comforts of social life. The contempt of labour of which I have spoken, is a relic of the old aristocratic prejudices, which formerly proscribed trade as unworthy of a gentleman, and must die out with other prejudices of the same low origin. And the results must be happy. It is hard for a class of men to respect themselves, who are denied respect by all around them. A vocation, looked on as degrading,

will have a tendency to degrade those who follow it. Away, then, with the idea of something low in manual labour. There is something shocking to a religious man in the thought, that the employment, which God has ordained for the vast majority of the human race, should be unworthy of any man, even of the highest. If indeed there were an employment which could not be dispensed with, and which yet tended to degrade such as might be devoted to it, I should say that it ought to be shared by the whole race, and thus neutralised by extreme division, instead of being laid, as the sole vocation, on one man or a few. Let no human being be broken in spirit, or trodden under foot, for the outward prosperity of the State. So far is manual labour from meriting contempt or slight, that it will probably be found, when united with true means of spiritual culture, to foster a sounder judgment, a keener observation, a more creative imagination, and a purer taste, than any other vocation. Man thinks of the few, God of the many; and the many will be found at length to have within their reach, the most effectual means of progress.

Another encouraging circumstance of the times, is, the creation of a popular literature, which puts within the reach of the labouring class the means of knowledge in whatever branch they wish to cultivate. Amidst the worthless volumes which are every day sent from the press for mere amusement, there are books of great value in all departments, published for the benefit of the mass of readers. Mines of inestimable truth are thus open to all, who are resolved to think and learn. Literature is now adapting itself to

all wants; and I have little doubt, that a new form of it will soon appear for the special benefit of the labouring classes. This will have for its object, to show the progress of the various useful arts, and to preserve the memory of their founders, and of men who have laid the world under obligation by great inventions. Every trade has distinguished names in its history. Some trades can number, among those who have followed them, philosophers, poets, men of true genius. I would suggest to the members of this Association, whether a course of lectures, intended to illustrate the history of the more important trades, and of the great blessings they have conferred on society, and of the eminent individuals who have practised them, might not do much to instruct, and at the same time to elevate them. Such a course would carry them far into the past, would open to them much interesting information, and at the same time introduce them to men whom they may well make their models. I would go farther. I should be pleased to see the members of an important trade setting apart an anniversary for the commemoration of those who have shed lustre on it by their virtues, their discoveries, their genius. It is time, that honour should be awarded on higher principles than have governed the judgment of past ages. Surely the inventor of the press, the discoverer of the compass, the men who have applied the power of steam to machinery, have brought the human race more largely into their debt, than the bloody race of conquerors, and even than many beneficent princes. Antiquity exalted into Divinities the first cultivators of wheat and the useful plants, and the first forgers of metals; and we, in these maturer ages of the world,

have still greater names to boast in the records of useful art. Let their memory be preserved to kindle a generous emulation in those who have entered into their labours.

Another circumstance, encouraging the hope of progress in the labouring class, is to be found in the juster views they are beginning to adopt in regard to the education of their children. On this foundation, indeed, our hope for all classes must chiefly rest. All are to rise chiefly by the care bestowed on the young. Not that I would say, as is sometimes rashly said, that none but the young can improve. I give up no age as desperate. Men who have lived thirty, or fifty years, are not to feel as if the door were shut upon them. Every man who thirsts to become something better, has in that desire a pledge, that his labour will not be in vain. None are too old to learn. The world, from our first to our last hour, is our school, and the whole of life has but one great purpose, education. Still, the child, uncorrupted, unhardened, is the most hopeful subject; and vastly more, I believe, is hereafter to be done for children, than ever before, by the gradual spread of a simple truth, almost too simple, one would think, to need exposition, yet up to this day wilfully neglected, namely, that education is a sham, a cheat, unless carried on by able, accomplished teachers. The dignity of the vocation of a teacher is beginning to be understood. The idea is dawning on us, that no office can compare in solemnity and importance with that of training the child; that skill to form the young to energy, truth, and virtue, is worth more than the knowledge of all other arts and sciences; and that, of con-

sequence, the encouragement of excellent teachers, is the first duty which a community owes to itself. I say, the truth is dawning; and it must make its way. The instruction of the children of all classes, especially of the labouring class, has as yet been too generally committed to unprepared, unskilful hands, and of course the school is in general little more than a name. The whole worth of a school lies in the teacher. You may accumulate the most expensive apparatus for instruction; but without an intellectual, gifted teacher, it is little better than rubbish; and such a teacher, without apparatus, may effect the happiest results. Our university boasts, and with justice, of its library, cabinets, and philosophical instruments; but these are lifeless, profitless, except as made effectual by the men who use them. A few eminent men, skilled to understand, reach, and quicken the minds of the pupils, are worth all these helps. And I say this, because it is commonly thought, that the children of the labouring class cannot be advanced, in consequence of the inability of parents to furnish a variety of books and other apparatus. But in education, various books and implements are not the great requisites, but a high order of teachers. In truth, a few books do better than many. The object of education is not so much to give a certain amount of knowledge, as to awaken the faculties, and give the pupil the use of his own mind; and one book, taught by a man who knows how to accomplish these ends, is worth more than libraries as usually read. It is not necessary, that much should be taught in youth, but that a little should be taught philosophically, profoundly, livingly. For example, it is not necessary, that the pupil be carried over the his-

tory of the world from the deluge to the present day. Let him be helped to read a single history wisely, to apply the principles of historical evidence to its statements, to trace the causes and effects of events, to penetrate into the motives of actions, to observe the workings of human nature in what is done and suffered, to judge impartially of action and character, to sympathise with what is noble, to detect the spirit of an age in different forms from our own, to seize the great truths which are wrapped up in details, and to discern a moral Providence, a retribution, amidst all corruptions and changes; let him learn to read a single history thus, and he has learned to read all histories; he is prepared to study, as he may have time in future life, the whole course of human events; he is better educated by this one book, than he would be by all the histories in all languages as commonly taught. The education of the labourer's children need never stop for want of books and apparatus. More of them would do good, but enough may be easily obtained. What we want is, a race of teachers acquainted with the philosophy of the mind, gifted men and women, who shall respect human nature in the child, and strive to touch and gently bring out his best powers and sympathies; and who shall devote themselves to this as the great end of life. This good I trust is to come, but it comes slowly. The establishment of normal schools, shows that the want of it begins to be felt. This good requires, that education shall be recognised by the community, as its highest interest and duty. It requires, that the instructors of youth shall take precedence of the money-getting classes, and that the woman of fashion shall fall behind the female

teacher. It requires, that parents shall sacrifice show and pleasure to the acquisition of the best possible helps and guides for their children. Not that a great pecuniary compensation is to create good teachers; these must be formed by individual impulse, by a genuine interest in education; but good impulse must be seconded by outward circumstances; and the means of education will always bear a proportion to the respect in which the office of teacher is held in the community.

Happily, in this country, the true idea of education, of its nature and supreme importance, is silently working and gains ground. Those of us who look back on half a century, see a real, great improvement in schools and in the standard of instruction. What should encourage this movement in this country is, that nothing is wanting here to the intellectual elevation of the labouring class, but that a spring should be given to the child, and that the art of thinking justly and strongly should be formed in early life; for, this preparation being made, the circumstances of future life will almost of themselves carry on the work of improvement. It is one of the inestimable benefits of free institutions, that they are constant stimulants to the intellect; that they furnish, in rapid succession, quickening subjects of thought and discussion. A whole people at the same moment are moved to reflect, reason, judge, and act on matters of deep and universal concern; and where the capacity of thought has received wise culture, the intellect, unconsciously, by an almost irresistible sympathy, is kept perpetually alive. The mind, like the body, depends on the climate it lives in, on the air it breathes; and the air of freedom is bracing, exhilarating, expanding, to a degree not dreamed of under a

despotism. This stimulus of liberty, however, avails little, except where the mind has been learned to think... for the acquisition of truth. The unthinking and passionate are hurried by it into ruinous excess.

The last ground of hope for the elevation of the labourer, and the chief and the most sustaining, is the clearer developement of the principles of Christianity. The future influences of this religion are not to be judged from the past. Up to this time it has been made a political engine, and in other ways perverted. But its true spirit, the spirit of brotherhood and freedom, is beginning to be understood, and this will undo the work which opposite principles have been carrying on for ages. Christianity is the only effectual remedy for the fearful evils of modern civilization; a system which teaches its members to grasp at everything, and to rise above everybody, as the great aims of life. Of such a civilization, the natural fruits are, contempt of others' rights, fraud, oppression, a gambling spirit in trade, reckless adventure, and commercial convulsions, all tending to impoverish the labourer and to render every condition insecure. Relief is to come, and can only come, from the new application of Christian principles, of universal justice, and universal love, to social institutions, to commerce, to business, to active life. This application has begun, and the labourer, above all men, is to feel its happy and exalting influences.

Such are some of the circumstances which inspire hopes of the elevation of the labouring classes. To these might be added other strong grounds of encouragement, to be found in the principles of human nature,

in the perfections and providence of God, and in the prophetic intimations of his word. But these I pass over. From all, I derive strong hopes for the mass of men. I do not, cannot see, why manual toil and self-improvement may not go on in friendly union. I do not see, why the labourer may not attain to refined habits and manners as truly as other men. I do not see, why conversation under his humble roof may not be cheered by wit and exalted by intelligence. I do not see, why amidst his toils he may not cast his eye around him on God's glorious creation, and be strengthened and refreshed by the sight. I do not see, why the great ideas which exalt humanity, those of the Infinite Father, of Perfection, of our nearness to God, and of the purpose of our being, may not grow bright and strong in the labourer's mind. Society, I trust, is tending towards a condition, in which it will look back with astonishment at the present neglect or perversion of human powers. In the developement of a more enlarged philanthropy, in the diffusion of the Christian spirit of brotherhood, in the recognition of the equal rights of every human being, we have the dawn and promise of a better age, when no man will be deprived of the means of elevation but by his own fault; when the evil doctrine, worthy of the arch-fiend, that social order demands the depression of the mass of men, will be rejected with horror and scorn; when the great object of the community will be to accumulate means and influences for awakening and expanding the best powers of all classes; when far less will be expended on the body and far more on the mind; when men of uncommon gifts for the instruction of their race, will be sent forth to carry light and strength into every sphere of

human life; when spacious libraries, collections of the fine arts, cabinets of natural history, and all the institutions by which the people may be refined and ennobled, will be formed and thrown open to all; and when the toils of life, by a wise intermixture of these higher influences, will be made the instruments of human elevation.

Such are my hopes of the intellectual, moral, religious, social elevation of the labouring class. I should not, however, be true to myself, did I not add, that I have fears as well as hopes. Time is not left me to enlarge on this point; but without a reference to it, I should not give you the whole truth. I would not disguise from myself or others the true character of the world we live in. Human imperfection throws an uncertainty over the future. Society, like the natural world, holds in its bosom fearful elements. Who can hope, that the storms which have howled over past ages, have spent all their force? It is possible, that the labouring classes, by their recklessness, their passionateness, their jealousies of the more prosperous, and their subserviency to parties and political leaders, may turn all their bright prospects into darkness, may blight the hopes which philanthropy now cherishes of a happier and holier social state. It is also possible, in this mysterious state of things, that evil may come to them from causes which are thought to promise them nothing but good. The present anxiety and universal desire is to make the country rich, and it is taken for granted that its growing wealth is necessarily to benefit all conditions. But is this consequence sure? May not a country be rich, and yet great numbers of the people be wofully depressed? In England, the

richest nation under heaven, how sad, how degraded the state of the agricultural and manufacturing classes! It is thought, that the institutions of this country give an assurance, that growing wealth will here equally benefit and carry forward all portions of the community. I hope so; but I am not sure. At the present time a momentous change is taking place in our condition. The improvement in steam navigation has half annihilated the space between Europe and America, and by the progress of invention the two continents are to be more and more placed side by side. We hail this triumph of the arts with exultation. We look forward to the approaching spring, when this metropolis is to be linked with England by a line of steam-boats, as a proud era in our history. That a great temporary excitement will be given to industry, and that our wealth and numbers will increase, admits no dispute; but this is a small matter. The great question is, Will the mass of the people be permanently advanced in the comforts of life, and still more, in intelligence and character, in the culture of their highest powers and affections? It is not enough to grow, if our growth is to resemble that of other populous places. Better continue as we are, better even decline, than tread in the steps of any great city, whether of past or present times. I doubt not, that under God's providence, the approximation of Europe and America is ultimately to be a blessing to both; but, without our vigilance, the nearer effects may be more or less disastrous. It cannot be doubted that, for a time, many among us, especially in the prosperous classes, will be more and more infected from abroad, will sympathise more with the institutions, and catch more the spirit and manners of

the old world. As a people we want moral independence. We bow to "the great" of other countries,... and we shall become for a time more and more servile in our imitation. But this, though bad, may not be the worst result. I would ask, what is to be the effect of bringing the labouring classes of Europe twice as near us as they now are? Is there no danger of a competition that is to depress the labouring classes here? Can the workman here stand his ground against the half-famished, ignorant workmen of Europe, who will toil for any wages, and who never think of redeeming an hour for personal improvement? Is there no danger, that with increasing intercourse with Europe, we shall import the striking, fearful contrasts, which there divide one people into separate nations? Sooner than that our labouring class should become a European populace, a good man would almost wish, that perpetual hurricanes, driving every ship from the ocean, should sever wholly the two hemispheres from each other. Heaven preserve us from the anticipated benefits of nearer connection with Europe, if with these must come the degradation, which we see or read of among the squalid poor of her great cities, among the overworked operatives of her manufactories, among her ignorant and half-brutalised peasants. Anything, everything should be done to save us from the social evils which deform the old world, and to build up here an intelligent, right-minded, self-respecting population. If this end should require us to change our present modes of life, to narrow our foreign connections, to desist from the race of commercial and manufacturing competition with Europe; if it should require, that our great cities should cease to grow, and that a large

portion of our trading population should return to labour, these requisitions ought to be obeyed. One thing is plain, that our present civilization contains strong tendencies to the intellectual and moral depression of a large portion of the community; and this influence ought to be thought of, studied, watched, withstood, with a stern, solemn purpose of withholding no sacrifice by which it may be counteracted.

Perhaps the fears now expressed may be groundless. I do not ask you to adopt them. My end will be gained, if I can lead you to study, habitually and zealously, the influence of changes and measures on the character and condition of the labouring class. There is no subject on which your thoughts should turn more frequently than on this. Many of you busy yourselves with other questions, such as the probable result of the next election of President, or the prospects of this or that party. But these are insignificant, compared with the great question, Whether the labouring classes here are destined to the ignorance and depression of the lower ranks of Europe, or whether they can secure to themselves the means of intellectual and moral progress. You are cheated, you are false to yourselves, when you suffer politicians to absorb you in their selfish purposes, and to draw you away from this great question. Give the first place in your thoughts to this. Carry it away with you from the present lecture; discuss it together; study it when alone; let your best heads work on it; resolve that nothing shall be wanting on your part, to secure the means of intellectual and moral well-being to yourselves, and to those who may come after you.

In these lectures, I have expressed a strong interest in the labouring portion of the community; but I have no partiality to them considered merely as labourers. My mind is attracted to them, because they constitute the majority of the human race. My great interest is in Human Nature, and in the working classes as its most numerous representative. To those who look on this nature with contempt or utter distrust, such language may seem a mere form, or may be construed as a sign of the predominance of imagination and feeling over the judgment. No matter. The pity of these sceptics I can return. Their wonder at my credulity cannot surpass the sorrowful astonishment with which I look on their indifference to the fortunes of their race. In spite of all their doubts and scoffs, human nature is still most dear to me. When I behold it manifested in its perfect proportions in Jesus Christ, I cannot but revere it as the true Temple of the Divinity. When I see it as revealed in the great and good of all times, I bless God for these multiplied and growing proofs of its high destiny. When I see it bruised, beaten down, stifled, by ignorance and vice, by oppression, injustice, and grinding toil, I weep for it, and feel that every man should be ready to suffer for its redemption. I do, and I must hope for its progress. But in saying this, I am not blind to its immediate dangers. I am not sure, that dark clouds and desolating storms are not even now gathering over the world. When we look back on the mysterious history of the human race, we see that Providence has made use of fearful revolutions as the means of sweeping away the abuses of ages, and of bringing forward mankind to their present improvement. Whether such revolu-

tions may not be in store for our own times, I know not. The present civilization of the Christian world presents much to awaken doubt and apprehension. It stands in direct hostility to the great ideas of Christianity. It is selfish, mercenary, sensual. Such a civilization cannot, must not endure for ever. How it is to be supplanted, I know not. I hope, however, that it is not doomed, like the old Roman civilization, to be quenched in blood. I trust, that the works of ages are not to be laid low by violence, rapine, and the all-devouring sword. I trust, that the existing social state contains in its bosom something better than it has yet unfolded. I trust, that a brighter future is to come, not from the desolation, but from gradual, meliorating changes of the present. Among the changes to which I look for the salvation of the Modern World, one of the chief is, the intellectual and moral elevation of the labouring class. The impulses which are to reform and quicken society, are probably to come, not from its more conspicuous, but from its obscurer divisions; and among these, I see with joy new wants, principles, and aspirations, beginning to unfold themselves. Let what is already won, give us courage. Let faith in a parental Providence give us courage; and if we are to be disappointed in the present, let us never doubt, that the great interests of human nature are still secure under the eye and care of its Almighty Friend.

NOTE FOR THE THIRD HEAD.

UNDER the third head of the Lectures, in which some of the encouraging circumstances of the times are stated, I might have spoken of the singular advantages and means of progress enjoyed by the labourer in this metropolis. It is believed that there cannot be found another city in the world, in which the labouring classes are as much improved, possess as many helps, enjoy as much consideration, exert as much influence, as in this place. Had I pursued this subject, I should have done what I have often wished to do; I should have spoken of the obligations of our city to my excellent friend, JAMES SAVAGE, Esq., to whose unwearied efforts we are chiefly indebted for two inestimable institutions, the Provident Institution for Savings, and the Primary Schools; the former giving to the labourer the means of sustaining himself in times of pressure, and the latter placing almost at his door the means of instruction for his children from the earliest age. The union of the Primary Schools with the Grammar Schools and the High Schools in this place, constitutes a system of public education unparalleled, it is believed, in any country. It would not be easy to name an individual to whom our city is under greater obligations than to Mr. Savage. In the enterprises which I have named, he was joined and greatly assisted by the late Elisha Ticknor, Esq., whose name ought also to be associated with the Provident Institution and the Primary Schools. The subject of these Lectures brings to my mind the plan of an institution, which was laid before me by Mr. Ticknor, for teaching at once Agriculture and the Mechanic Arts. He believed, that a boy might be made a

thorough farmer, both in theory and practice, and might at the same time learn a trade, and that by being skilled in both vocations, he would be more useful, and would multiply his chances of comfortable subsistence. I was interested by the plan, and Mr. Ticknor's practical wisdom led me to believe that it might be accomplished.

DISCOURSE

OCCASIONED BY

THE DEATH OF THE REV. DR. FOLLEN.

On the 13th of January 1840, the Steam-boat Lexington was burned on Long Island Sound, about fifty miles from New-York. Of the crew and passengers only four escaped. Among the lost was the Rev. Charles Follen, LL. D. These circumstances gave occasion to the following discourse, which was deferred, until all hope of the escape of Dr. Follen was taken away.

DISCOURSE

OCCASIONED BY

THE DEATH OF THE REV. DR. FOLLEN.

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1 PETER iv. 19: "Wherefore, let them that suffer according to the will of God commit the keeping of their souls to him in well-doing, as unto a faithful Creator."

THESE words suggest a great variety of thoughts, and might furnish topics for many discourses. I ask now your attention to the clause, in which we read of "them that suffer according to the will of God," or by divine ordination. I wish to speak of the sufferings of life in general, of their greatness, of their being ordained or intended by God, and of their consistency with his goodness, and I shall close with reflections suggested by the particular suffering which we have recently been called to deplore.

Suffering fills a large place in the present system. It is not an accident, an exception to the course of nature, a "strange work" exciting wonder as a prodigy, but it enters into every life, and may I not say, enters largely into every life. Undoubtedly, a great amount of suffering may be traced to human ignorance and guilt; and this will gradually disappear, in proportion to the progress of truth and virtue. Still, under

the imperfections which seem inseparable from this first stage of our being, a great amount will remain. Youth is slow to see this. Youth, unable to sympathise with and appreciate sorrows which it has not felt, and throwing the light of its own native joyousness over the future, dreams sometimes of a paradise on earth. But how soon does it find that blighting changes, solemn events, break in sternly, irresistibly on its path! And even when the outward life is smooth and prosperous, how soon does it find in its vehement affections, its unrequited friendships, its wounded pride, its unappeased thirst for happiness, fountains of bitterer grief than comes from abroad! Sometimes the religious man, with good intentions, but wanting wisdom and strength, tries to palliate the evils of life, to cover its dark features, to exaggerate its transient pleasures, for the purpose of sheltering God's goodness from reproach. But this will not avail. The truth cannot be hidden. Life is laid open to every eye, as well as known by each man's experience; and we do and must see that suffering, deep suffering, is one of the chief elements in our lot. It is not a slender, dark thread, winding now and then through a warp of dazzling brightness; but is interwoven with the whole texture. Not that suffering exceeds enjoyment; not that life, if viewed simply in reference to pleasure, is not a great good. But to every man it is a struggle. It has heavy burdens, deep wounds for each; and this I state, that we may all of us understand, that suffering is not accidental, but designed for us, that it enters into God's purpose, that it has a great work to do, and that we know nothing of life till we comprehend its uses, and have learned how to accomplish them.

God intends that we shall suffer. It is sometimes said, that he has created nothing for the purpose of giving pain, but that every contrivance in the system has good for its object. The teeth are made to prepare food for digestion, not to ache; the lungs, to inhale the refreshing air, not to ripen the seeds of consumption. All this is true, and a beautiful illustration of kind purpose in the Creator. But it is also true, that every organ of the body, in consequence of the delicacy of its structure, and its susceptibility of influences from abroad, becomes an inlet of acute pain. It is a remarkable fact, that we know the inward organs chiefly by the pain they have given. The science of anatomy has grown almost wholly out of the exposure of the frame to suffering; and what an amount of suffering springs from this source! A single nerve may thrill us with agony. Sleep, food, friends, books, all may be robbed of their power to interest, by the irritation of a little bunch of fibres, which the naked eye can hardly trace. After the study of ages, the science of medicine has not completed the catalogue of diseases; and how little can its ministrations avert their progress, or mitigate their pains! Undoubtedly this class of pains may be much diminished by a wise self-restraint; but the body, inheriting disease from a long line of ancestors, and brought into conflicts with the mighty elements around it, must still be the seat of much suffering. These elements, how grand, how expressive of God's majesty and goodness; yet how fearful! What avails the strength of the body against thunders, whirlwinds, fierce waves, and fiercer flames, against "the pestilence which walketh in darkness," or the silent exhalation which wasteth at noon-day!

Thus, pain comes from God's provisions for the animal frame; and how much comes from the spirit, and from the very powers and affections which make the glory of our nature! Our reason, how is it darkened by prejudice instilled in early years; how often is it called to decide amidst conflicting and nearly balanced arguments; how often does its light fail, in the most critical moments of life! How do we suffer from wrong judgments which we had not means to correct! How often does this high power sympathise with the suffering body, and, under nervous disease, sometimes undergo total eclipse! Then our Love, the principle which thirsts, burns for companionship, sympathy, confidence, how often is it repelled by coldness, or wounded by neglect, or tortured by inconstancy! Sometimes its faith in virtue is shaken by the turpitude of those to whom it has given its trust. And when true love finds true requital, the uncertainty of life mixes trembling with its joy, and bereavement turns it into anguish. There are still deeper pains, those of the conscience, especially when it wakes from long sleep, when it is startled by new revelations of slighted duties, of irreparable wrongs to man, of base unfaithfulness to God. The conscience! what misgivings, apprehensions, and piercing self-rebuke accompany its ministry, when it first enters on earnest warfare with temptation and passion! Thus, suffering comes to us through and from our whole nature. It cannot be winked out of sight. It cannot be thrust into a subordinate place in the picture of human life. It is the chief burden of history. It is the solemn theme of one of the highest departments of literature, the tragic drama. It gives to fictions their deep interest. It wails through much of

our poetry. A large part of human vocations are intended to shut up some of its avenues. It has left traces on every human countenance, over which years have passed. It is, to not a few, the most vivid recollection of life.

I have thus taken a rapid survey of Life, to show you that suffering is not an accident, not something which now and then slides into the order of events, because too unimportant to require provision against its recurrence, but that it is one of the grand features of life, one of the chief ministers of providence. But all these details of suffering might be spared. There is one simple thought, sufficient of itself to show that suffering is the intention of the Creator. It is this. We are created with a susceptibility of pain, and severe pain. This is a part of our nature, as truly as our susceptibility of enjoyment. God has implanted it, and has thus opened in the very centre of our being a fountain of suffering. We carry it within us, and can no more escape it than we can our power of thought. We are apt to throw our pains on outward things as their causes. It is the fire, the sea, the sword, or human enmity which gives us pain. But there is no pain in the fire or the sword which passes thence into our souls. The pain begins and ends in the soul itself. Outward things are only the occasions. Even the body has no pain in it, which it infuses into the mind. Of itself, it is incapable of suffering. This hand may be cracked, crushed in the rack of the inquisitor, and that burned in a slow fire; but in these cases it is not the fibres, the blood-vessels, the bones of the hand which endure pain. These are merely connected by the will of the Creator with the springs of pain in the

soul. Here, here is the only origin and seat of suffering. If God so willed, the gashing of the flesh with a knife, the piercing of the heart with a dagger, might be the occasion of exquisite delight. We know that, in the heat of battle, a wound is not felt, and that men, dying for their faith by instruments of torture, have expired with triumph on their lips. In these cases, the spring of suffering in the mind is not touched by the lacerations of the body, in consequence of the absorbing action of other principles of the soul. All suffering is to be traced to the susceptibility, the capacity of pain, which belongs to our nature, and which the Creator has implanted ineradicably within us. It is not enough to say, that the elements, or any outward or bodily influences, are the sources of suffering. This is to stop at the surface. The outward agent only springs a mine, a fountain within us. Oh the great deep of suffering in every human breast! Probably most of us have experienced pains more intense than any pleasures we have ever enjoyed. In the present stage of our being, the capacity of agony gets the start of, or is more largely developed, than the capacity of rapturous joy. Our most vehement emotions are those of sorrow; nor is there any way of escaping suffering. Among the most prosperous, the heart often aches, it knows not why. Sighs are heaved from the breast apparently without cause. Every soul has its night as well as its day; and a darkness sometimes gathers over nature and life which must come from within, for nothing abroad has occurred to depress us.

To diminish this weight of suffering is one great end of human toils and cares. A thousand arts are plied to remove outward causes of pain; and how many

contrivances are there of amusement and dissipation, to quiet the restlessness, to soothe the irritations, to fill the aching void, which belong to the spirit! But, I apprehend, little has been yet achieved by all the labour; nor can much be done but by a deep working, which statesmen and the busy crowd seldom or never dream of. It is thought, indeed, that modern civilization has diminished very much the evils of life. But when we take into the account the immense amount of toil by which our accommodations are accumulated, and the tendencies of comforts and luxuries to soften the spirit, to weaken its self-command, and increase its sensibility to hardships and exposure, I suspect that our debt is not very great to civilization, considered as the antagonist of physical pain; and as to the sufferings which spring from mental causes, from the conscience, the passions, the affections, we cannot doubt, that as yet they have been vastly heightened by our civilization. Not that I deny, that arts and civilization are great goods; but they prove such, only when they make progress in union with the higher principles of our nature, only when they forward and are subordinated to a spiritual regeneration, of which society as yet gives few signs.

It may be said, that I have given a dark picture of the government of God; and I may be asked how his goodness is to be vindicated. I reply, that I am less and less anxious to make formal vindications of the goodness of God. It needs no advocate. It will take care of itself. In spite of clouds, men, who have eyes, believe in the sun, and none but the blind can seriously question the Creator's goodness. We hear, indeed, of

men led into doubts on this point by their sufferings; but these doubts have generally a deeper source than the evils of life. Such scepticism is a moral disease, the growth of some open or lurking depravity. It is not created, but brought into light, by the pressure of suffering. It is indeed true, that a good man, in seasons of peculiar, repeated, pressing calamities, may fall into dejection and perplexity. His faith may tremble for the moment. The passing cloud may hide the sun. But deliberate, habitual questionings of God's benevolence, argue great moral deficiency. Whoever sees the glory, and feels within himself the power of disinterested goodness, is quick to recognise it in others, especially in his Creator. He sees in his own love a sign, expression, and communication of Uncreated, Unbounded, All-originating Love. The idea of malignity in the Infinite Creator shocks his moral nature, just as a palpable contradiction offends his reason. He repels it with indignation and horror. Suffering has little to do towards creating a settled scepticism. The most sceptical men, the most insensible to God's goodness, the most prone to murmur, may be found among those who are laden above all others with the goods of life, whose cup overflows with prosperity, and who by an abuse of prosperity have become selfish, exacting, and all alive to inconveniences and privations. These are the cold-hearted and doubting. If I were to seek those whose conviction of God's goodness is faintest and most easily disturbed, I would seek them in the palace sooner than the hovel. I would go to the luxurious table, to the pillow of ease, to those among us who abound most, to the self-exalting, the self-worshipping, not to the depressed and forsaken. The

profoundest sense of God's goodness which it has been my privilege to witness, I have seen in the countenance and heard from the lips of the suffering. I have found none to lean on God with such filial trust, as those whom he has afflicted. I doubt, indeed, if true gratitude and true confidence ever spring up in the human soul, until it has suffered. A superficial, sentimental recognition of God's goodness may indeed be found among those who have lived only to enjoy. But deep, strong, earnest piety strikes root in the soil which has been broken and softened by calamity. Such, I believe, is the observation of every man who has watched the progress of human character; and therefore I say, that I fear very little the influence of suffering in producing scepticism. Still, virtuous minds are sometimes visited with perplexities, with painful surprise; and in seasons of peculiar calamity, the question is asked with reverence, but still with anxiety, How is it, that so much suffering is experienced under a Being of perfect goodness? and such passing clouds are apt to darken us in earlier life, and in the earlier stages of the Christian character. On this account, it is right to seek and communicate such explanations as may be granted us of the ways of God.

One of the most common vindications of divine benevolence is found in the fact, that, much as men suffer, they enjoy more. We are told, that there is a great balance of pleasure over pain, and that it is by what prevails in a system, that we must judge of its author. This view is by no means to be overlooked. It is substantially true. There is a great excess of enjoyment, of present good in life. The pains of sickness may indeed be intenser than the pleasures of health, but

health is the rule, and sickness the exception. A few are blind, or deaf, or speechless; but almost all men maintain, through the open eye and ear, perpetual communication with outward nature and one another. Some may be broken down with excessive toil; but to the great mass of men, labour is healthful, invigorating, and gives a zest to repose, and to the common blessings of life. We all suffer more or less from our connection with imperfect fellow-creatures; but how much more of good comes to us from our social nature, from the sympathies and kind offices of families, friends, neighbours, than of pain from malignity and wrongs! There is indeed a great amount of suffering, and there is an intensity in suffering not found in pleasure; and yet, when we take a broad view, we must see a much greater amount of gratification. The world is not an hospital, an alms-house, a dungeon. A beautiful sun shines on it. Flowers and fruits deck its fields. A reviving atmosphere encompasses it, and man has power, by arts and commerce, to multiply and spread almost indefinitely its provision for human wants. Here is an eloquent testimony to the goodness of the Creator. And yet the obstinate sceptic may escape its power. He will say, Be it granted, that pleasure prevails over pain; still is not much pain inflicted? and how can this be reconciled with perfect goodness? Does a kind father satisfy himself with giving a greater amount of enjoyment than of suffering? Suppose a parent to heap on a child every possible indulgence for twenty hours of the day, and to visit him with severe pain the remaining four, should we celebrate his tenderness? Besides, it will be added, are there not individual cases, in which suffering outweighs enjoyment? Are

there none, whose lives have been filled up with disease and want; and be these ever so few, they disprove God's love to every human being, if this love is to be vindicated by the excess of pleasure over pain. I state these objections, not because they weigh in the least on my own mind, but because they show, that the argument in favour of divine goodness, drawn from the passing events of life, is not of itself a sufficient foundation for faith to rest on. Whoever confines his view to the alternations of good and evil in every man's lot, cannot well escape doubt. We must take higher ground. We must cease to count pleasures and pains, as if working a sum in arithmetic, or to weigh them against each other as in scales. We need larger views of ourselves and the universe, and these will more and more establish our faith in the perfection of God.

There is a grand vindication of God's benevolence, not reaching indeed to every case of suffering, not broad enough to cover the whole ground of human experience, but still so comprehensive, so sublime, as to assure us, that what remains obscure would be turned into light, could all its connections be discerned. This is found in the truth, that benevolence has a higher aim than to bestow enjoyment. There is a higher good than enjoyment; and this requires suffering in order to be gained. As long as we narrow our view of benevolence, and see in it only a disposition to bestow pleasure, so long life will be a mystery; for pleasure is plainly not its great end. Earth is not a paradise, where streams of joy gush out unbidden at our feet, and uncloying fruits tempt us on every side to stretch out our hands and eat. But this does not detract from God's love; because he has something better for us

an gushing streams or profuse indulgence. When
e look into ourselves, we find something besides ca-
icities and desires of pleasure. Amidst the selfish
id animal principles of our nature, there is an awful
)wer, a sense of Right, a voice which speaks of Duty,
i idea grander than the largest personal interest, the
lea of Excellence, of Perfection. Here is the seal of
ivinity on us; here the sign of our descent from God.
is in this gift that we see the benevolence of God.
is in writing this inward law on the heart, it is in
ving us the conception of Moral Goodness, and the
)wer to strive after it, the power of self-conflict and
lf-denial, of surrendering pleasure to duty, and of
iffering for the right, the true, and the good;—it is
thus enduing us, and not in giving us capacities
pleasure, that God's goodness shines; and of con-
quence, whatever gives a field, and excitement, and
ercise, and strength, and dignity to these principles
our nature, is the highest manifestation of bene-
)lence. I trust I speak a language, to which all who
ear me in some measure respond. You know, you
el the difference between excellence and indulgence,
:tween conscience and appetite, between right-doing
id prosperity, between strivings to realise the idea of
:rfection and strivings for gain. No one can wholly
'erlook these different elements within us; and can any
ie question which is God's greatest gift, or for what
ids such warring principles are united in our souls?

The end of our being is to educate, bring out, and
:rfect, the divine principles of our nature. We were
ade and are upheld in life for this as our great end,
at we may be true to the principle of duty within us;
at we may put down all desire and appetite beneath

the inward law; that we may enthrone God, the infinitely perfect Father, in our souls; that we may count all things as dross, in comparison with sanctity of heart and life; that we may hunger and thirst for righteousness, more than for daily food; that we may resolutely and honestly seek for and communicate truth; that disinterested love and impartial justice may triumph over every motion of selfishness and every tendency to wrong-doing; in a word, that our whole lives, labours, conversation, may express and strengthen reverence for ourselves, for our fellow-creatures, and above all for God. Such is the good for which we are made; and in order to this triumph of virtuous and religious principles, we are exposed to temptation, hardship, pain. Is suffering, then, inconsistent with God's love?

Moral, spiritual excellence, that which we confide in and revere, is not, and from its nature cannot be, an instinctive, irresistible feeling infused into us from abroad, and which may grow up amidst a life of indulgence and ease. It is, in its very essence, a free activity, an energy of the will, a deliberate preference of the right and the holy to all things, and a chosen cheerful surrender of everything to these. It grows brighter, stronger, in proportion to the pains it bears, the difficulties it surmounts. Can we wonder that we suffer? Is not suffering the true school of a moral being? As administered by Providence, may it not be the most necessary portion of our lot?

Had I time I might show how suffering ministers to human excellence; how it calls forth the magnanimous and sublime virtues, and at the same time nourishes the tenderest, sweetest sympathies of our nature; how it raises us to energy and to the consciousness of our

powers, and at the same time infuses the meekest dependence on God; how it stimulates toil for the goods of this world, and at the same time weans us from it, and lifts us above it. I might tell you, how I have seen it admonishing the heedless, reproving the presumptuous, humbling the proud, rousing the sluggish, softening the insensible, awakening the slumbering conscience, speaking of God to the ungrateful, infusing courage and force and faith and unwavering hope of Heaven. I do not, then, doubt God's beneficence on account of the sorrows and pains of life. I look without gloom on this suffering world. True; suffering abounds. The wail of the mourner comes to me from every region under heaven; from every human habitation, for death enters into all; from the ocean, where the groan of the dying mingles with the solemn roar of the waves; from the fierce flame, encircling, as an atmosphere or shroud, the beloved, the revered. Still all these forms of suffering do not subdue my faith, for all are fitted to awaken the human soul, and through all it may be glorified. We shrink indeed with horror, when imagination carries us to the blazing, sinking vessel, where young and old, the mother and her child, husbands, fathers, friends, are overwhelmed by a common, sudden, fearful fate. But the soul is mightier than the unsparing elements. I have read of holy men, who, in days of persecution, have been led to the stake, to pay the penalty of their uprightness, not in fierce and suddenly destroying flames, but in a slow fire; and, though one retracting word would have snatched them from death, they have chosen to be bound; and, amidst the protracted agonies of limb burning after limb, they have looked to God with un-

wavering faith and sought forgiveness for their enemies. What, then, are outward fires to the celestial flame within us? And can I feel, as if God had ceased to love, as if man were forsaken of his Creator, because his body is scattered into ashes by the fire? It would seem, as if God intended to disarm the most terrible events of their power to disturb our faith, by making them the occasions of the sublimest virtues. In shipwrecks, we are furnished with some of the most remarkable examples, that history affords, of trust in God, of unconquerable energy, and of tender, self-sacrificing love, making the devouring ocean the most glorious spot on earth. A friend rescued from a wreck told me, that a company of pious Christians, who had been left in the sinking ship, were heard from the boat in which he had found safety, lifting up their voices not in shrieks or moans, but in a joint hymn to God, thus awaiting, in a serene act of piety, the last, swift approaching hour. How much grander was that hymn than the ocean's roar! And what becomes of suffering, when thus awakening into an energy, otherwise unknown, the highest sentiments of the soul. I can shed tears over human griefs; but thus viewed they do not discourage me; they strengthen my faith in God.

I will not say, that I have now offered a sufficient explanation of the evils of life, a complete vindication of God's Providence in the permission of suffering. Do not think me so presumptuous. What! shall a weak man, who is but dust and ashes, talk of vindicating fully the providence of God? That providence, could I explain it, would not be Infinite. In this our childhood, plunged as we are into the midst of a boundless universe, we must expect to find mysteries on

every side of us. Darkness must hem in all our steps. I presume not to say why this or that event has befallen us. I bow my head with filial reverence before the Infinite Disposer. How little of him do I, can I, comprehend! Still he vouchsafes to us some light in this our darkness. Still he has given us, in our own spirits, some cheering revelations of the designs of his vast mysterious providence; and these we are gratefully to receive, and to use them as confirmations of our faith and hope.

I have been led to this subject by the appalling calamity, which for a few days past has filled so many of our thoughts, and awakened universal sympathy in our community. I was driven by this awful visitation of God's providence to turn my mind to the sufferings of human life, and some of my reflections I have now laid before you. It is not my desire to bring back to your imaginations that affecting scene. Our imaginations in such seasons need no quickening. They often scare us with unreal terrors, and thus our doubts of God's goodness are aggravated by the fictions of our own diseased minds. Most of us are probably destined to pass through more painful, because more lingering deaths, than the lamented sufferers, who have within a few days been so suddenly summoned to the presence of God. The ocean is a softer, less torturing bed, than that which is to be spread for many here. It was not the physical pain which I shuddered at, when I first heard of that night of horrors. It was the mental agony of those, who, in a moment of health and security, were roused to see distinctly the abyss opening beneath them, to see God's awful ministers of fire and

sea commissioned to sunder at once every hold on life, and to carry them so unwarned into the unknown world. Even this agony, however, in the first moment of our grief and horror, was perhaps exaggerated. When my mind, composed by time, now goes back to that flame-encircled boat, I search for one among the crowd, who was singularly dear to me, the close and faithful friend of many years; and as he rises to my mind, I see no terror on his countenance. I see him with collected mind and quick eye looking round him for means of escape, using every energy of a fearless spirit, thoughtful too of others as well as of himself, and desisting from no efforts of love and prudence till the power of effort failed. I see indeed one agony; it was the thought, that the dear countenances of wife and child and beloved friend were to be seen no more on earth. I see another, perhaps deeper agony; it was the thought of the woe, which his loss was to inflict on hearts dearer to him than life. But even at that hour his love was not all agony; for it had always lived in union with faith. He had loved spiritually; he had reverenced in his friends an infinite, undying nature; he had cherished in them principles and hopes stronger than death. I cannot doubt that in that fearful hour, he committed them and himself with filial trust to the all-merciful Father. I cannot doubt, that death was disarmed of its worst terrors, that the spirit passed away in breathings of unutterable love and immortal hope. Thus died one of that seemingly forlorn, desolate, forsaken company; I hope, thus others died. But one such example mingles with the terrors and agonies of that night so much that is heavenly, soothing, cheering, that I can look at the scene without overwhelming

gloom, and without one doubt of the perfect goodness of God.

The friend to whom I have referred, was not only my friend, but most dear to several who worship in this house. For their sakes, more than my own, I would say something of his character; though in truth, I have a higher object than to minister to any private grief. This is not the place for the utterance of personal feeling. This house was reared not for the glory even of the best and the greatest of men, but for the glory of God, and for the spiritual edification of his worshippers. I feel, however, that God is honoured and man edified, by notices of such of our race as have signally manifested the spirit of the Divinity in their lives, and have left a bright path to guide others to a better world.

The friend of whom I speak, was one of the few who seem set apart from the race by blamelessness of life and elevation of spirit. All who have had opportunities of knowing him will testify, by a spontaneous impulse, that they knew no purer, nobler human being. Some think, that on the whole he was the best man whom it has been their privilege to know. Such a man may be spoken of even in the house of God, in that place where flattery is profanation, and God, not man, is to be adored. Our friend did not grow up among us. He came here an exile from a distant land; and, poor and unfriended, was to earn his bread with toil; and under these disadvantages he not only won friends and a home, but was adopted with a love and trust, which few inspire who have been known from infancy to age.

The character which secured such love it is not dif-

ficult to depict, because greatness is simple, artless, and lies open to every eye. It was his distinction, that he united in himself those excellences, which at first seem to repel each other, though in truth they are of one loving family. This union was so striking, as to impress even those who did not enjoy his intimacy. For example, he was a Hero, a man of a Lion-heart, victorious over fear, gathering strength and animation from danger, and bound the faster to duty by its hardships and privations; and at the same time he was a child in simplicity, sweetness, innocence, and benignity. His firmness, which I trusted perhaps more than that of any man, had not the least alloy of roughness. His countenance, which at times wore a stern decision, was generally lighted up with a beautiful benignity; and his voice, which expressed, when occasion required it, an inflexible will, was to many of us musical beyond expression, from the deep tenderness which it breathed.

As another example of seemingly incongruous virtues, he was singularly alive to the domestic affections. Who, that saw him in the bosom of his family, can forget the deep sympathies and the overflowing joyousness of his spirit? His home was pervaded by his love as by the sun's light. A stranger might have thought that his whole soul was centred there; and yet with these strong domestic affections he joined a love of his race far more rare. His heart beat in unison with the mighty heart of humanity. He did not love mankind as these words are commonly used. He was knit to them by a strong living tie of brotherhood. He felt for all men, but above all for the depressed and the wronged. His mild countenance would flash fire at

the mention of an injured man; not the fire of revenge, or unkindness, but of holy indignation, of unbounded love and reverence for invaded Right.

I can mention another union of qualities not always reconciled. He was a man of refined taste. He loved refined society. His manners, courteous, sweet, bland, fitted him for intercourse with the most cultivated, and he enjoyed it keenly; and yet his deepest sympathies were given to the mass of men. He was the friend of the labouring man. He had a great respect for minds which had been trained in simple habits, and amidst the toils of life; and could he have chosen the congregation to which he would minister, it would have been composed chiefly of such members.

I will mention one more union of seemingly dissimilar virtues. He was singularly independent in his judgments. He was not only uninfluenced by authority, and numbers, and interest, and popularity, but by friendship, by those he most loved and honoured. He seemed almost too tenacious of his convictions. But with all this firmness of judgment, he never gave offence by positiveness, never challenged assent, never urged his dearest convictions with unbecoming warmth, never in argument passed the limits of the most delicate courtesy, and from a reverence of others' rights, encouraged the freest expression of opinion, however hostile to his own.

Such were some of the traits of this good and great man; and of these traits, which bore rule? Not a few, who saw him cursorily, remember most distinctly his singular sweetness and benignity. But had these predominated, I might not perhaps think myself authorised to pay him this extended tribute in a Christian

congregation. I should confine the utterance of my grief to the circle of private friendship. It was his calm, enlightened, Christian Heroism, which imparted to his character its singular glory. His sweetness threw a lustre over this attribute, by showing that it was no morbid enthusiasm, no reckless self-exposure; that he was not raised above danger and personal regards by vehemence of emotion. His heroism had its root and life in reason, in the sense of justice, in the disinterested principles of Christianity, in deliberate, enlightened reverence for human nature and for the rights of every human being. It was singularly free from passion. Tender and affectionate as his nature was, his sense of justice, his reverence for right, was stronger than his affections; and this was the chief basis and element of his heroic character. Accordingly, the love of freedom glowed as a central, inextinguishable fire in his soul; not the school-boy's passion for liberty, caught from the blood-stained pages of Greece and Rome, but a love of freedom, resting on and blended with the calmest knowledge, growing from clear, profound perceptions of the nature, and destiny, and inalienable rights of man. He felt to the very depth of his soul, that man, God's rational, immortal creature, was worth living for and dying for. To him, the most grievous sight on earth was not misery in its most agonising forms; but the sight of man oppressed, trodden down by his brother. To lift him up, to make him free, to restore him to the dignity of a man, to restore him to the holy hope of a Christian,—this seemed to him the grandest work on earth, and he consecrated himself to it with his whole soul. I felt habitually in his presence, that here was a man

ready at any moment to shed his blood for truth and freedom. For his devotion to human rights, he had been exiled from his home and native country; he had been hunted by arbitrary power in foreign lands, and had sought safety beyond an ocean. But peril and persecution, whilst they had tempered his youthful enthusiasm, had only wrought more deeply into his soul the principles for which he had suffered, and his resolution, in growing calmer, had grown more invincible.

His greatness had one of the chief marks of reality; it was unpretending. He had no thought of playing the part of a hero. He was never more himself, never more unstudied, spontaneous, than in the utterance of generous sentiments. His greatness was immeasurably above show, and above the arts by which inferior minds thrust themselves on notice. There was a singular union in his character, of self-respect and modesty, which brought out both these qualities in strong relief. He was just to himself without flattery, and too single-hearted and truthful to seek or accept flattery from others. He made no merit, nor did he talk, of the sufferings, past or present, which he had incurred by faithfulness to principle. In truth, he could hardly be said to suffer, except through solicitude for what he might bring on those who were dearer to him than himself. It was a part of his faith, that the highest happiness is found in that force of love and holy principle, through which a man surrenders himself wholly to the cause of God and mankind; and he proved the truth in his own experience. Though often unprosperous and often disappointed, his spirit was buoyant, cheerful, overflowing with life, full of faith and hope, often sportive, and always open to the innocent pleasures which sprung up in his path.

He was a true Christian. The character of Christ was his delight. His faith in immortality had something of the clearness of vision. He had given himself much to the philosophical study of human nature, and there were two principles of the soul on which he seized with singular force. One of these was "the Sense of the Infinite,"—that principle of our nature which always aspires after something higher than it has gained, which conceives of the Perfect, and can find no rest but in pressing forward to Perfection. The other was "the free will of man," which was to him the grand explanation of the mysteries of our being, and which gave to the human soul inexpressible interest and dignity in his sight. To him, life was a state, in which a free being is to determine himself, amidst sore trials and temptations, to the Right and the Holy, and to advance towards perfection. His piety took a character from these views. It was eminently a filial piety. He might almost be said to have no name for God but Father. But then God was not to his view a fond, indulgent father, but a wise parent, sending forth his child, to be tried and tempted, to suffer and contend, to watch and pray, and amidst such discipline, to approve and exalt his love towards God and mankind.

Such were the grand traits of our departed friend. He was not good as most of us are, faithful to duty, when duty is convenient, loyal to truth, when truth is shouted from the crowd. He loved virtue for herself, loved her when her dowry was suffering, and therefore I deem him worthy to be spoken of thus largely in Christ's church. The world has its temples in which its favourites, the powerful, the successful, may be

lauded. But he only is fit to be commemorated in a Christian church, who has borne the cross, who has left all for duty and Christ. Not that I mean to speak of our friend as perfect. He fell below his standard. He was a partaker of human infirmities. He has gone not to plead his merits, but to cast himself on the mercy of his Creator.

My thoughts have been so attracted to his moral qualities, that I have neglected to speak of his intellectual powers. These were of a high order. His intellect had the strength, simplicity, and boldness of his character. Without rashness, it shrunk from nothing that bore the signature of truth. He was given chiefly to the higher philosophy, which treats of the laws, powers, and destinies of the human soul. He hoped to live to complete a work on this subject. I presume that, next to the discharge of all duty, this was the object he had most at heart; and though I differed from him as to some fundamental doctrines, I shared in his strong desire of giving his views to the world. His theory stood in direct hostility to Atheism, which confounds man with nature; to Pantheism and Mysticism, which confound man with God; and to all the systems of Philosophy and religion, which ascribe to circumstances or to God an irresistible influence on the mind. The Free-Will, through which we create our own characters, through which we become really, not nominally, responsible beings, and are fitted to sustain, not physical, but moral relations to God and the universe, this was his grand principle; and he followed it out to all its consequences, with his characteristic decision. But he was not confined to abstract subjects. He had studied moral science, history, and

the civil law profoundly. He had given much thought to Christianity and the Church. His acquisitions of knowledge were various, his taste refined, and his power of expression great. His thoughts, often original, were robed in beauty, from an imagination which received fresh, genial, quickening influences from his moral nature. His intellect, however, had one quality, which, whether justly or not, prevented its extensive action on our community. It did not move fast enough for us. It was too deliberate, too regular, too methodical, too anxious to do full justice to a subject, for such an impatient people as we are. He did not dazzle men by sudden, bold, exaggerated conceptions. In his writings he seemed compelled to unfold a subject in its order; and sometimes insisted on what might have been left to the quick conception of the hearer. Hence he was thought by some to want animation and interest as a preacher, whilst by others his religious instructions and his prayers were felt to be full of life and power. The effect of his eloquence was often diminished by his slow, deliberate utterance; a habit, which, as a foreigner anxious to pronounce our language with perfect accuracy, he could hardly help contracting. Of late, however, his freedom and earnestness had increased; and his preaching was listened to with delight by those, who insist most on animation of thought and manner. Indeed to his last moment he was growing in the desire and the power to do good.

Thus he lived; nor is he to be compassionated, because in the midst of such a life he was suddenly taken away. Our imaginations associate a peculiar terribleness with death, when it comes without warning, in the form of tempest, lightning, fire, and raging waves.

But within and beneath these awful powers of nature, there is another and mightier power. These are only God's ministers; and through these he separates from earthly bonds the spirit, which he has watched over and prepared for nearer access to himself. Perhaps were our minds more elevated, it would seem to us worthier of a man, more appropriate to his greatness, to fall under these mighty powers, to find a grave in these unbounded elements, than to sink by slow disease and to be consigned to the dark, narrow tomb. Our friend lived the life of a man and a Christian to the last hour. His life, though not prosperous in our common language, had yet yielded him the best blessings of the present state. If strangers had not heard his name, he was cherished, honoured, as few men are, by those who knew him best; and if extensive possessions were denied him, he owned what is worth more than the wealth of worlds, a happy home, consecrated by intelligence, piety, and a celestial love. Who had greater cause than he to rejoice in life? nor ought any tears, but those which we shed for ourselves, be called forth by his death.

I have thus, my friends, spoken of a good and noble man, and I have spoken not to give relief to a full heart, nor chiefly to soothe the wounded hearts of others. This house is consecrated to God. This excellent, honoured man was still a ray, and a faint ray, from the Uncreated Light. What we loved in him was an inspiration from God; and all admiration, which does not rise above him, falls infinitely below its true object. Let us thank God, who has manifested himself to us in this his servant, who speaks to us in all holy and noble men. Let us not stop at these. If we do,

we bury ourselves in the finite, we lose the most precious influences, the holiest ministry of living and departed virtuous friends. We say of the good man whom we have lost, that he has gone to God. Let us too go to God. Let us humble ourselves before him for our past impiety, irreverence, unthankful insensibility to his infinite perfection; and with new affection and entire obedience, let us consecrate ourselves to Him, from whose fulness all that is beautiful and glorious in the human soul and in the universe is derived.

I have spoken of the friend we have lost, that through him we should the more honour God. We may learn from him, now that he sleeps in the ocean, another lesson. We may learn the glorious power of virtue, how it can throw a brightness over the most appalling scenes of human life, and can rob the most awful forms of death of their depressing influence. To the eye of sense, what a sad spectacle was the friend we have lost, first circled with flames, then weltering in the cold, lonely sea! At the moment of hearing the sad news, a feeling of horror oppressed me; but soon a light beamed in this darkness, and it beamed from his virtues. The thought of the spirit, which I had communed with, gradually took the place of the body, which had been taken from us under circumstances so appalling. I felt that the spirit, which had informed that body, had spoken through those lips, had beamed from that benign face, was mightier than the elements. I felt that all the waves of ocean could not quench that spark. I felt how vast, how unutterable the transition from that burning deck and pitiless sea to the repose and life of a better world. I felt, that the seal of immortality had been put on the virtue, which

we had seen unfolding on our earth. Still more, his virtues have gradually brought back to my mind his outward form divested of painful associations. As I now think of the departed, his countenance is no longer defaced by death. It rises to me in the sweetest, noblest expression which it wore in life. Thus the body, through which virtue has shed its light, becomes hallowed and immortal to the memory and the heart. And if this be true, if goodness be so divine, as to gain and shed glory in that awful change, which dissolves the outward frame and tears us away from the earth,—shall we go on to live to the earth, to outward, material, perishing good? Shall we continue to slight, and refuse to secure, imperishable virtue?

Once more, a solemn teaching comes to us from this day's meditation. Our friend was called in the midst of life, and so may we be called. How thin the barrier between time and eternity! We think this earth firmer than the sea in which he found a grave. But one false step on this firm earth may precipitate us into the tomb. Human life is not so strong, that waves and fires must join for its extinction. One ruptured artery may suspend the breath as suddenly as an ocean. From that awful scene, where so many have perished, a voice comes to us, saying, Prepare to die. So live that sudden death may only be a swifter entrance into a higher life. So live, that survivors may shed over you tears of hope as well as of sorrow, that they may find, in their remembrances of you, springs of comfort, testimonies to religion, encouragements to goodness, and proofs and pledges of immortality. So live, that the injured and oppressed, the poor and forsaken, may utter blessings on your name. So live,

that if by God's mysterious Providence you also are to die in flames or in the sea, you may commit your departing spirits to Him who gave them, with humble trust, with filial prayer, with undying hope.

ON PREACHING THE GOSPEL TO THE POOR:

CHARGE

AT THE ORDINATION

OF

CHARLES BARNARD, AND FRED. T. GRAY,

AS MINISTERS AT LARGE, IN BOSTON.

CHARGE:

ON

PREACHING THE GOSPEL TO THE POOR.

You have now been set apart to the Christian ministry, according to the rites of the Congregational Church. A principal design of these is to impress you with the importance and responsibleness of your office. That this impression may be strengthened, and that the duties now imposed on you may be brought distinctly to your minds, I have been appointed by the Council, here convened, to deliver to you the usual Charge. From the various topics which naturally occur to me on this occasion, I can select but a few. For full instruction in your sacred calling, I refer you to the Scriptures, to the example of Christ, the first and only perfect teacher of his religion, to the labours and sufferings of the Apostles, and to the precepts relating to the ministry scattered through their writings. These are able "to furnish you unto every good work, and to make you wise unto salvation."

Preaching and private intercourse with the poor are henceforth to be the labours of your lives. First, you are to preach; and in performing this office, let me exhort you to the scrupulous observance of a plain but

often neglected precept. It is this, Reverence Truth.... Preach what approves itself clearly to your own minds as true, and preach nothing else. Teach nothing because others teach it. Inculcate nothing about which you have doubts, because expected to inculcate it. Speak from no human master, from no human creed. Speak from your own calm convictions, and from nothing else. Do not use stronger language than your own minds warrant, for the sake of making greater impression. Do not seek the reputation of eloquence, by assuming a bold, confident tone, which exceeds your private belief. Exaggerate nothing. Paint nothing beyond the life. Be true, the hardest lesson to the minister. Preach nothing, however gratifying to the imagination or the heart, which cannot stand the scrutiny of the deliberate judgment. Distort no truth for the sake of effect. Never hope to make the sword of the spirit more powerful by any human alloy. I have said, beware of exaggeration. Beware also of the opposite vice, of softening down, diluting, obscuring the truth, till its power and pungency are gone, in order to accommodate it to the prejudices and passions of men. No man is fit to preach, who is not ready to be a martyr to truth. We indeed recommend to you prudence; but the great office of prudence is not to disfigure or conceal the truth, but to secure it against misapprehension, and to place it before men's minds in the light which will probably gain for it the readiest reception. Be prudent for the truth's sake, not for your own sake, not for the sake of popularity, not from weakness or timidity. Be cautious lest you be over cautious. Fear to stifle any great truth. Let your preaching be the frank expression of the workings and

convictions of your own minds. There is a peculiar freshness, charm, energy, in perfect sincerity. The preaching which manifests a profound reverence for truth, which is seen and felt to spring from an inward fountain, which reveals the real and whole mind of the speaker, wins confidence, and works conviction, far more than the most vehement outpourings of imagination and passion.

I have said, preach what approves itself to your own minds as true, and nothing else. I now say, preach it in your own style. Give it forth in the form to which your own minds prompt you. Be not imitators. Be not anxious to wield other men's weapons. Do not think that the mode of preaching which is effectual in another, will therefore succeed in you. You surely would not mimic his tones, because they penetrate his hearers. Look at subjects with your own eyes. Utter them in your own words. Be yourselves. Be natural. There is no other road to the human heart.

Would you be increasingly useful? Then be just to your own minds. Let them act freely. Form yourselves from within more than from without. You ought indeed to seek benefit by hearing other preachers; but be benefited through sympathy, and by catching from them generous impulses, and not by making them models. So you must read what others have written; but read, that the action of other minds may awaken your own intellectual activity, and not be a substitute for it. Listen in the first place to the whispers of truth in your own souls, and prize them more than the teachings of your fellow-creatures. Whenever you catch a new glimpse of God's character, of human nature, of human perfection, of life, of futurity, of the Christian

spirit;—whenever a familiar truth rises before you in a new aspect; whenever a new principle dawns on you from a number of facts, which had before lain without connection in your minds; whenever a sentence in a human work, or a text of Scripture reveals to you, as by a flash, some depth in your own souls, or scatters suddenly the mist which had before hung over some important doctrine; whenever a new light of this kind gleams on you, prize it more than volumes or libraries. Feel that a higher teacher than man has approached you. Pray to the Father of lights, that this new ray may brighten within you. It is by this welcome to truth, springing up in our own souls, that we are to grow in energy of thought and feeling; and growth is the great condition of increasing usefulness. We charge you, then, to be just and generous to your own minds. Cherish every divine inspiration. Be no man's slaves. Seek truth for yourselves. Speak it from yourselves. Speak it in your own natural tones. You, of course, desire to avoid the greatest of all defects in a preacher, that of being tame and dull; and your security from this is to be found, not in starts and exclamations, not in noise and gesture, not in the commonplaces of passion, but in keeping your minds and hearts in free and powerful action. This inward life will give life to style and delivery, and nothing else will. This is the only secret of eloquence. Eloquence is not a trick of words. It is the utterance of great truths, so clearly discerned, so deeply felt, so bright, so burning, that they cannot be confined, that they create for themselves a style and manner, which carry them far into other souls; and of this eloquence there is but one fount, and that is inward life, force of thought, force of feeling.

Perhaps it may be said, that these remarks apply little to ministers of the poor; that the poor are as children; and that little spiritual energy is required for their instruction. We charge you, my friends, to beware of this common error. Do not dishonour your high calling by supposing it to require little force of thought and feeling. The poor are generally ignorant, but in some respects they are better critics than the rich, and make greater demands on their teachers. A congregation of the more affluent and educated can be satisfied with proprieties of style and manner, can be held together by local attachment, by the elegance or fashionableness of the edifice in which it worships, or by the strong bonds of a creed or a sect. The poor care for none of these things. Proprieties of style and manner, local feeling, fashion, show, or sectarian zeal, are no attractions to them. They can only be brought and held together by a preaching which fastens their attention, or pierces their consciences, or moves their hearts. They are no critics of words, but they know when they are touched or roused, and by this test, a far truer one than you find in fastidious congregations, they judge the minister, and determine whether to follow or forsake him. The duty of preaching to the poor is accordingly a difficult one. Their minister has much to learn, and, what is harder, much to forget. He must forget the modes of address under which he was himself educated. He is to speak to those who cannot find a meaning in the vague language, which he has generally heard from the pulpit. He must find a new tongue. He must reach the understanding through the imagination and the heart. He must look not upon his notes, but into the eyes of his hearers.

He must appeal to the simple, universal principles of human nature. There must be a directness, freedom, earnestness of manner, which are not required in the church of more refined worshippers. To accomplish all this, books will do him little good. His best study is the poor man's narrow room. His best teacher is a keen observation of the workings of the poor man's heart, of his passions, perils, and spiritual wants. We charge you to beware of aiming to resemble ministers in other situations. You must invent modes of action for yourselves. You must make a new path. Cultivate by perpetual practice the power of extemporaneous address. Take your texts, as your Master did, from scenes, events, objects which are pressing on the notice of your hearers. Find your way to their minds and hearts. Be anything but formal and mechanical. Better forsake your ministry, than make it a monotonous repetition of the common modes of teaching and action.

But preaching is not your whole or chief work. Private intercourse is to you a more important instrument than the pulpit. You must not wait for the poor in the church. Go to them in their houses. Go where no other will go. Let no squalidness, or misery, or crime repel you. Seek the friendless, the forsaken, the desponding, the lost. Penetrate the depths of poverty, the haunts of intemperance, the strongholds of sin. Feel an attraction in what others shun, in the bleak room open to the winter's wind, in the wasted form, and the haggard countenance, in the very degradation of your race. Go where suffering and guilt summon you; and what weapon shall you take with you for this contest with physical and moral evil? You will be told to arm yourselves with caution, to beware of deception,

to take the shield of prudence, and to put on the breast-plate of distrust; and this lesson is indeed important; but prudence and caution are only defensive armour. They will be security to yourselves; they give no power over misery, poverty, and vice. That power is to be found in a higher principle, and take heed lest this be quenched by that distrust in which you will be so plentifully instructed. The only power to oppose to evil is Love, strong enduring love, a benevolence which no crime or wretchedness can conquer, and which therefore can conquer all. Miserable indeed will be your office, if this spirit do not possess you, if a deep sympathy with your suffering fellow-creatures do not compel you, as it were, to seek their abodes, and do not identify you with them. Nothing but Christ's spirit, that which carried him to his cross, can carry you through your work. Go then with his love; and it will be mightier than the sword of the magistrate, or the armies of monarchs, to conquer evil. It will touch the heart which has hardened itself against all other influences. It will pierce the conscience, which is impregnable against the most vehement rebuke. It will say to the reckless transgressor, in the only language he can understand, that he is not an outcast from his race; and it will reveal to the desponding sufferer a love higher than your own, and bring back his lost faith in God. Love gives a new tongue, the only one which all men can comprehend. But by this, I mean something more than the common kindness of the world. I mean the spirit of Christ and his Apostles, a love not born of the earth, but which came from heaven in the person of the Saviour, and is only to be nourished by communion with heaven. Seek it as your chief power.

Guard it against the contagion of the spirit of this world. Cherish it by meditation and prayer, by intimacy with Christ and his true disciples, and by perpetual exercise in your intercourse with the poor.

You must love the poor; you must also respect them; and in truth, respect is the very soul of the love which I have enjoined. Honour the poor man. Let not his poverty for a moment hide you from his participation of your own nature and of the divine image. Never let the man be lost in the beggar. If you have not power to penetrate to the spirit within him, and to reverence that divine principle more than all outward magnificence, you are unfit for your office. If there seem to you exaggeration, or a false sentimentality, in the language which pronounces the soul of one poor man worth more than the wealth of worlds, or than all material nature, then you want the spirit of your function, and cannot lay it aside too soon. Go to the poor, to awaken in them the consciousness of their relation to God, and of their immortality. Do not go as the representatives of the richer classes, to keep them in order; but go in the name of Christians, to make them partakers of the highest distinctions and blessings in which any of us rejoice. Carry to them the Gospel, not for purposes of worldly policy, but as a life-giving truth, imparted by God to lift them above all worldly greatness, to subject them to a nobler law than that of the state, to make them citizens of heaven. Present religion to them in a generous form. Carry to them the very truths you would bear to the most prosperous and enlightened. Stir up the poor man to be active for his own improvement, and teach him that the power of improvement is communicated to him as liberally as

to his prosperous neighbour. Because he is poor, do not think that he is put into your hands as a passive material, to be shaped at your pleasure. Remember that he is as free as yourselves, and can only be carried forward by a spring of improvement in his own soul. The work of his salvation you cannot do for him. Awaken him to strive, watch, and pray for himself. Do not depress him. Do not, through a false sympathy, speak discouragingly of his condition. Show him that in his poverty he still has God's best gifts—an immortal soul, and the means of its redemption and glory. Show him how much can be done for human nature in the humblest lot. Teach him that his condition has all the elements of virtue and of the only durable happiness; that suffering may be the occasion and incitement of fervent prayer, filial trust, and fervent fortitude; that the dews of God's spirit descend alike on rich and poor; that every grace may strike root in the soil of penury, and may gain strength from life's storms; that like the poor widow in the Gospel, he can even give more generously, can be more charitable in the sight of God, than the richest of his race; and that even greatness is within his reach, for greatness lies not in what is outwardly done, but in strength of love and holy purpose put forth under sore temptation. Beware of depressing or degrading the poor, by giving them a low form of religion, or low views of their lot. Christ has pronounced blessings on them, and help them to put faith in his life-giving words.

There is one particular on which I cannot forbear speaking. Would you promote the present as well as future happiness of the poor? Then labour much, let it be a leading aim, to cherish among them the do-

mestic and benevolent affections. Whoever knows the poor, must know how greatly the aspect of their abodes would be changed, and what a large proportion of their sufferings would be removed, by the substitution of a true love, for selfishness, passion, and envy, for unkind words and unkind deeds. Open within them the fountain of kindness. Urge on them Christianity as a spring of disinterested and tender affection. Teach the poor, that we who are prosperous find our chief earthly happiness in our domestic and other social bonds, and not in wealth; and that without love magnificence is a vain show, and the palace embosoms less peace than many a hovel. I insist on this, because it is the common doctrine of the day, that the poor are to be raised by being taught to save, to hoard, to economise their scanty earnings. By all means teach prudence, but do not make the poor anxious, selfish, sordid. Teach prudence; but still more teach love; and so doing you will teach economy. Inspire the poor with strong and tender affections towards their families and fellow-creatures, and they will deny themselves, and practise thrift with a cheerfulness and fidelity, not often learned from the maxims of worldly wisdom.

I must not enlarge more on particular duties. In general, I would say to you, Honour your work. Think of it reverently. I use no exaggeration, when I give it a place among the most important labours of the times; for it bears on the very evil from which the social state has most to fear. We are accustomed to speak of the improvement of society; but its progress has been attended with one disastrous circumstance, which at times almost makes us doubt, whether the good has not been too dearly bought. I refer to the fact, that

the elevation of one part of the community has been accompanied with the depression of another. Society has not gone forward as a whole. By the side of splendid dwellings you descry the abodes of squalid poverty; and within the city walls, which enclose the educated and refined, you may meet a half-civilised horde, given up to deeper degradation than the inhabitants of the wilderness. In England, the country advanced above all others in agriculture, manufactures, refinement, and literary institutions, are miserable multitudes, degraded by dependence, uninstructed even in the being of a God, and dying of want before their time; and such is the tendency of modern civilization through the world. Society is not only disfigured but endangered by the poverty, and ignorance, and vice of a multitude of its members; and its security and happiness demand nothing so imperiously, as that this wretched mass should be enlightened, elevated, redeemed. Here is the chief sphere for philanthropy. Inequalities of property must indeed exist. But can it be necessary, that multitudes of human beings should writhe under wants and hardships, which palsy and almost extinguish their spiritual and moral power? This greatest social evil is beginning to arrest the attention of the statesman, as well as of the philanthropist and Christian. A louder and louder cry is beginning to break forth through the civilised world for a social reform, which shall reach the most depressed ranks of the community. I see and rejoice to see in your office, my friends, a sign of this new movement, an earnest of this grand and holy revolution. I see in it a recognition of the right of every human being to the means of spiritual developement, of moral and intellectual life.

This is the most sacred right of humanity. Blessed are our eyes which see the day of its recognition. Feel, then, that you are consecrated to the greatest work of your age; and feel that you will be sustained in it by the prayers and zeal of our churches and their pastors. If indeed *your* ministry for the poor should be suffered to decline and fail, it would be a melancholy proof that *our* ministry for the rich is of little avail. If in this age, when the improvement of society is the theme even of the unbeliever, if, with every help from the spirit of the times, we, the pastors of these churches, cannot awaken in them a sensibility to the intellectual and moral wants of multitudes around them, cannot carry home to their consciences and hearts the duty of raising up their depressed fellow-creatures, of imparting Christian light, strength, and comfort to the ignorant and poor, then it is time that we should give up our pulpits to others, who will better understand and inculcate the spirit of Christ and his Apostles. It is time that our lips should be closed, if we can do nothing towards breathing into men the peculiar benevolence of the Gospel; a benevolence which feels for, and seeks to elevate and save the human soul. It is time, too, that as a class of Christians, we should disappear, if we will not take our part in the great work of regenerating society. It is the order of nature, that the dead should be buried; and the sooner a dead, lifeless, soulless sect is buried and forgotten the better. But, my friends, I cannot fear that you will be abandoned. Christian love, I trust, has called you to this work, and will cheer and strengthen you in your heavenly mission.

Go forth, then, my friends, with a confiding spirit.

Go forth in the strength of faith, hope, and charity. Go forth to increase the holiness of earth, and the happiness of heaven. Go to the dark alleys and the darker dwellings of the poor. Go in the spirit of that God, to whom the soul of the poor man is as precious as your own. Go in the spirit of him, who for our sakes was poor, and had not where to lay his head. Go in reliance on that omnipotent grace, which can raise up the most fallen, cleanse the most polluted, enrich the poorest with more than royal wealth, console the deepest sorrows, and sanctify the sorest trials of life. Go cheerfully, for into the darkest dwellings you carry the light of life. And think not that you alone visit these humble habitations. God is there—Christ is there—angels are there. Feel their presence; breathe their love; and through your wise, unwearied, effectual labours, may the poor man's dwelling become a consecrated place, the abode of love, "the house of God and the gate of heaven."

CHARGE

FOR THE ORDINATION

OF

MR. ROBERT C. WATERSTON,

AS MINISTER AT LARGE.

Nov. 24, 1839.

[The following CHARGE, although prepared for the occasion, was not delivered, on account of the Author's state of health.]

CHARGE

FOR THE

ORDINATION OF REV. ROBERT C. WATERSTON.

My Young Friend and Brother,

The Council here assembled for your ordination, have assigned me the office of giving you the Charge; and I perform this work the more cheerfully, because of the relation which has long subsisted between you and myself. You have grown up from childhood under my ministry, and you have given me reason to believe, that impressions received in the church where you have worshipped, have, in concurrence with other causes, led you to this consecration of yourself to the pastoral office. Another consideration, which renders this occasion still more interesting, is, that you seem now to be placed, by a kind Providence, in the sphere for which you are particularly fitted, and in which all your faculties and affections may be expected to act and unfold freely, cheerfully, vigorously, and beneficially to yourself and others. I remember how, long ago, you felt the attraction of this ministry; how a thirst for it followed you to your place of business,

and overcame the spirit of gain; and how patiently you have laboured to furnish yourself thoroughly for the work. These are good auguries, and they shed a bright hope over these solemnities. Listen now, my Brother, to a few counsels which may help you to fulfil our hopes. Many topics, belonging to this occasion, I formerly enlarged upon, in the Charge given to your predecessor, to which I refer you. There are others, then omitted or slightly touched upon, to which I now ask your attention.

You are now set apart to be a Minister at Large. This is the distinction of your office. Whilst other ministers gather worshippers into their churches from all the conditions of life, you expect to labour chiefly among the less prosperous, the destitute. It may be thought, at first, that this peculiarity must make a wide distinction between your office and the common ministry; that it must demand almost a totally different style of preaching; that all your labours must take a hue and impress from the condition of those whom you teach. I counsel you not to be misled by this natural impression. I see no great distinction between you and other ministers. I advise you to bring habitually to your mind not the outward condition of men but their spiritual nature, their participation of that "divine humanity," which is the only wealth of rich or poor. The distinction of rich and poor, what is it in the eye of reason? And what should it be to the Christian teacher? It does not penetrate the skin, but is a distinction of clothes, fuel, meat, and drink. During life, it avails little or nothing against pain, illness, bereavement. Death turns it to utter scorn. The costliest winding-sheet, the most splendid coffin cannot shut

out the worm, or protect against the humiliation of the tomb. In the next world, how often will present distinctions be reversed! The first will be last; the last first. It belongs, then, to the Christian teacher to look through, and for the most part to forget, outward distinctions. To the Christian teacher, all men of all ranks are much the same; all rational, spiritual, immortal; all stained with guilt; all needing to be born again. Undoubtedly he is to adapt himself to differences of age and education. But in all there is the same human heart; in all the same deep wants, the same chords to be touched, the same mighty obstacles to purity to be overcome. They all need essentially the same truths, though modified slightly as to phraseology and form. There are not different gospels for different conditions of men; but one and the same truth for all; just as the same sun sheds the same beams into every human dwelling, and is equally needed and equally welcome wherever he shines.

I would not have any class habitually addressed with reference to outward condition. It is a great object in all preaching, no matter to whom addressed, to raise the hearer above his outward condition, to make it seem as nothing to him in comparison with his immortal spirit and his inward wants. The poor should be spoken to as men, and as standing on the same ground with all other men. They are not to be condoled with as objects of peculiar commiseration, but addressed as those who have the essential goods of life, who may do its great work, and win its highest prize. The deepest vice of our present civilization is, that we count the distinction between wealth and poverty the greatest on earth. Do you show, that you count it as nothing.

My Brother, look on your hearers as children and heirs of God; and remember that your work is to call out and to build up the divine nature within them; and let such thoughts give you a consciousness of the dignity of your office. Do not measure this by the outward condition of those to whom you preach. Measure it by their souls, and feel that these are the equals of the most favoured in outward lot. Some of the community undoubtedly think of you as having little more to do, than to aid in keeping order in the city. You look infinitely above the order of the city, though that in its right place is not to be despised. Your function is to bring men to obey, not the laws of the land, but the eternal, immutable, celestial law of righteousness; not to make them quiet citizens, but members of the universal kingdom of God. It is in seeking this highest end, that you will secure the lower. Religion only serves the state, when it is infinitely exalted above the state, and taught and cherished for its own peerless worth. Nothing has so stripped Christianity of its power, as the conversion of it into a state machine, as the polluting touch of the politician, who has caused it to be preached to the lower ranks, and to be professed by the higher, in order that the old polity, with its inveterate abuses, may stand fast, and that the accumulation of property in a few hands may be undisturbed. Religion, taught for such ends, is among the worst foes of social progress. It loses its vitality; it paralyses the intellect; it strives to crush by persecution or disabilities those who would restore its primitive purity, or unfold more distinctly its higher truths; it teaches pretence to the great, and breathes servility into the multitude whom it ought especially to imbue with noble-

ness of mind. You, my young friend, have learned that religion has a higher work to accomplish than that of police; that its aim is to bring the individual, be his rank what it may, to a comprehension of his relation to the Infinite Father and the Everlasting World, and to inspire him with disinterested love of God and man; and that in this way alone it makes good citizens, tender and faithful husbands and wives, parents and children, brothers and sisters, neighbours and friends.

In these remarks I do not mean that you are never to allude to outward distinctions. The poor have peculiar difficulties; but they must never be left to imagine that they have all the difficulties of life. Their burden is heavy, but there are still heavier on earth; and the same high truths are needed to sustain all the suffering children of humanity. So they have peculiar temptations; and yet, temptations to the very vices, which abound most among the poor, are exceedingly powerful among the more prosperous. The poor, it is said, are peculiarly incited by their condition to envy; and yet are we sure that there is less envy among the rich, that there are fewer jealousies and heartburnings growing out of competitions and neglects in fashionable life, than spring from indigence? I am not sure, that there is more discontent among the needy than among those who abound. I incline to think, that, on the whole, there is among the latter less submission to God's Providence; and for this plain reason, that success and abundance increase self-will. You must not, therefore, preach to your congregation, as if they monopolised any vice; but speak to all as partakers of the universal corruption. Never expect to reclaim men from a vice by singling them out for

denunciation; but by addressing to them those solemn truths and motives, which are to stir up all men to resist moral evil.

The sum of what I have now said is, do nothing to discourage your hearers. If cheering, animating language is to be used anywhere, it is among the poor. As a minister of Christ you are to encourage. Unhappily the gospel is too often used to break men's spirits. The gospel, as too often preached, instead of being glad tidings, is the saddest news ever told on earth. From your lips, may it raise the dispirited to effort, and reveal to the indigent their boundless wealth.

At the beginning of this ministry, it was thought that its chief benefit would come from visiting; and little comparatively was expected from the pulpit. Experience, however, has proved, that public preaching is a powerful instrument for the moral recovery of the poor. The multitudes, who throng the Chapel where you are to labour, and who devour with earnest attention the words of the minister, indicate that this is a sphere of action, to which you are to devote much of your energies. You must labour to perfect yourself as a preacher. I say, to perfect yourself; for you will do little unless you aim at perfection. I might, had I time, repeat many exhortations as to preaching; but two short rules may suffice you. They are these; Preach the Truth, and preach it *as* the truth.

First; Preach the Truth, and for this end you must seek and get it; and this is among the hardest labours of life. To see things as they are, to see them through a clear, uncoloured medium, to strip them of every disguise, to put to silence our own passions and prejudices, to resist the intolerance, the servility, the estab-

lished errors and earthly modes of thought, the arrogant pretensions and the nervous fears of the multitude around us, and, amidst all these hindrances and obscurations, to discern the truth in its simplicity and majesty; this is a labour which turns to sport the toil of the hands and the sweat of the brow; and to hold fast this truth openly, fearlessly, amidst outcry, scorn, desertion, persecution, is a heroism, before which the exploits of conquerors grow vulgar and tame.

It is a common notion, that it is no great task to acquire religious truths, in a country which enjoys, as we do, a revelation from God. The revelation is thought to save us the trouble of research, to do our work for us. But this is a great error. You should learn, that the very familiarity of a revelation hides its truths from us, or is an obstacle to clear comprehension. Abstract words, continually sounded in our ears, lose their meaning and force, and are among the last words which we really understand. The language of Christianity, which has come down from distant ages; which in every age has received a colouring from prevalent errors, passions, and corruptions; on which men of different conditions, interests, feelings, and mental powers, have fastened different interpretations; which we heard before we could think, and to which we attached the narrow, earthly conceptions of the opening intellect; this language it is an immense toil to divest of all false associations, and to restore to its original significance. Add to this the difficulty which springs from the refined, spiritual, sublime character of moral and religious truth, and you will learn what you must do to seize this pearl of great price. What a work is it to form a true idea of God; to separate

from him all material forms and attributes, all human passions and human limitations! How hard to separate from him all self-reference and arbitrariness, all love of rule, of homage, and kingly power! How hard to contemplate him as calm, unimpassioned reason; as impartial, disinterested, all-comprehending love; as having no will but the everlasting law of righteousness; as having no favourites; as the ever-present inspirer and judge of every soul! How hard to look through the multiplied forces and agencies of the universe, to one central, all-pervading Power; beyond the endless mutations and conflicts of human life, to one unchangeable, all-reconciling Wisdom! The true idea of God, that highest thought of angels, demands for its developement, the study of a life. How hard, too, is it to attain to the true idea of Christian Duty; to purify this from all debasing mixtures; to keep it from being stained by the sophistry of the passions, by the interpretations of theologians, by the moral standard of our age, by the spirit and practice of the world and the church! How hard, again, to attain to the true idea of a Man; to discern the greatness of our nature and its affinity with God, amidst its present ruins; to comprehend it as revealed in the character and life of Christ!

My Brother, do not think that you know the truth because you are familiar with the words which envelope it. I repeat it, the very commonness of Christianity throws over it a mist not easily penetrated. You have to break the spell of habit, the spell of mental associations stronger than adamant. You must put forth more force of thought on the religion, because it is so familiar. A true faith is as hard an attainment now as in the first age of Christianity. A revelation is not given to deliver

us from the toil of seeking truth. This is the great work of every rational being, especially the great work of him who aspires to be a teacher. Thirst for the truth. Study, inquire, and pray for it. Welcome it from whatever quarter it may shine. Be willing to pay for it the price of ease, honour, life. Of all crimes, dread none more than that of shutting out God's light from your mind.

But it is not enough to get the truth; you must preach it *as* the truth. Christianity is often preached as false, or at least as a matter of doubt. God, Christ, duty, immortality, the soul, its greatness, its destiny,—these are spoken of as vague rumours which the teacher has chanced to hear, and not as realities; not as what he knows; not as matters of deliberate and deep conviction. Preaching is too often traditional, conventional, professional, the repetition of what is expected, of what it is the custom to say; not the free, natural utterance of persuasion, of experience, of truths which have a substantial being within our souls. Undoubtedly the hearer is culpable for remaining dead under the light of God's word; but how often does the want of life in the teacher put down the life of the taught! Do you ask me, how you may come to feel the reality of the spiritual truth you are to dispense? I answer, do not hope to accomplish this end by the methods commonly used by fanatics; that is, by inflaming the imagination; by representing to yourself, in material forms, God, Heaven, Hell, the sufferings of Christ; or by applying perpetual stimulants to the passions. You must unite the forces of the intellect, the heart, and the life, and bring them all to bear on this great end. You must accustom yourself to concentrate thought on the truth

which you have gained; you must cultivate the hard but necessary art of meditation; and must exalt meditation into prayer to the Father of light for his quickening spirit. Nor is this all. You must inwardly and outwardly live up to the truth. You must strive against those appetites and passions, which cloud the inward eye and shut the inward ear. You must be true without compromise to your convictions of duty. You must cherish and express disinterested affection. It is only by this joint and vigorous action of the moral and intellectual nature, that spiritual vision becomes clear; that the spiritual world is opened to us; that God, and duty, and immortality come forth from the clouds which ordinarily envelope them, into clear and beautiful light; that God's spirit becomes a distinct voice in the soul. You cannot labour too devoutly, that the religion which you preach may become thus real to you, may live in your understanding and heart. Without this, preaching is a tinkling cymbal, a vain show. Without it, there may be prodigies of theological learning. Without it, there may be eloquent declaimers, much admired and run after. But they work on the surface only. They show themselves not the truth. They may excite transient emotions, but do not strike the deep fountains of thought and feeling in the human soul. He, alone, within whom Christian truth is a living, substantial presence, can give it forth in fresh, genial, natural, quickening tones. Covet, as the minister's best gift, the divine art of speaking the truth as truth. Do not speak as a machine, an echo, but from a living soul.

So important do I hold it to speak the truth as truth, that, were I able, I would describe more particularly this style of preaching. But words do little to make

it intelligible. I might say, that the truth-preacher is free from all artifices and affectation of style and manner; that he is distinguished by simplicity, earnestness, naturalness, freedom. But your own observation and consciousness can alone explain to you the characteristics of that truth in preaching, which all feel though none can describe. I would observe, however, that all, who are distinguished by this style, bear one mark. They preach with faith, hope, confidence. Truth, when seen as a reality, always breathes faith and trust. Doubt and despondence belong to error or superficial views. Truth is of God, and is bright with promise of that infinite good which all his perfections make sure to his creation. God's supreme interest and joy in moral excellence; the immutable glory and the omnipotence of rectitude and disinterested love; and the utter feebleness of human passion and prejudice, of sects and armies, of opinion and physical force, when arrayed against the cause of holiness, of Christ, of God,—these are among the clearest manifestations of truth, and indeed its very essence; and, of consequence, he who knows the truth, must be strong in faith, must tread doubt and fear under foot, and must speak with the energy of a living hope. One great reason of the inefficacy of the ministry is, the want of faith in a higher operation of Christianity, in a higher developement of humanity, than is now witnessed. As long as the present wretched condition of the Christian world shall be regarded as ultimate, as long as our religion shall be thought to have done already its chief work on earth, as long as the present corruptions of the church and the state shall be acquiesced in as laws of nature, and shall stir up no deep, agonising desire of reform, so long the ministry will be comparatively dead.

My Brother, may you receive from Christ and his disciples this glorious inheritance, a spirit of faith. May you read every truth of the gospel with a prophet's eye, and see in it the promise of that new spiritual creation, which Christ came to accomplish on earth. May you discover in God's attributes, in the perfection of the Saviour, in the virtues of eminent men, and in the workings and aspirations of your own soul, pledges, omens, predictions of a higher state of the church and of humanity. This is indeed to know the truth, and this is the knowledge which gives power to preaching. Alas for that community, civil or religious, which binds itself to the past and has no faith in a higher futurity. That community which ceases to grow, begins to decay. In losing hope, it loses the breath of life. Where there is no faith there is no courage, and, of consequence, no victory over evil. You, in particular, will need faith; for you will have continually to do with what is to many minds full of discouragement; I mean, with Pauperism, that dark cloud which hangs ominously over our modern civilization. But fear not. Study this great social evil, its causes, its prevention, its cure, with full confidence, that in society, as in the natural body, there is a healing power, and that no evil is desperate except despair.

Had I time, I might suggest several rules or cautions, particularly needed in such a ministry as yours. I will offer but one or two suggestions. In one important respect your work is to differ from the common ministry, that is, in the distribution of your time. Your life is to be spent, not in retired study, but very much in visits from house to house; and this has its advantages. It will bring you near to the poor, awaken

your sympathies with them, acquaint you with their wants, and give them a confidence in your attachment, which will open their hearts to your public instructions. But it has, too, its disadvantages. There is danger that your mind may be frittered away by endless details, by listening continually to frivolous communications and suspicious complaints. To escape these narrowing influences, you should steadily devote a part of every day to solitary study; and still more, you should make it your rule to regard the events and experiences of every day as lessons, and strive to extract from them general truths, so that the intellect may enlarge itself in the midst of the humblest concerns. In the meanest hovel, the great principles of human nature and of God's moral providence will be set before you for study and observation. Every man is a volume, if you know how to read him. To seize the Universal in the particular, is the great art of wisdom, and this is especially important to one who is to live amidst details.

Another peculiarity of your ministry is, that you are to see human nature more undisguised, naked, than as it falls under our common notice. You are to go among those, who have not learned to cover up the deformities of the soul by courtesy and graceful speech. You will see more of the coarser appetites and passions. Not that you are to meet more guilt than the rest of us. The selfishness and deceit of the exchange or of fashionable life, however wrapped up in refined manners, are not a whit the fairer in God's sight, than the artful or grasping habits of the poor. Still we are in peculiar danger of losing our respect for human nature, when it offers itself to us in repulsive, uncouth, vulgar forms and language. Remember to be candid and just

to the poor. Treasure up in memory the instances, which you will often meet among them, of generosity, patience, domestic love and self-control; and do not forget, that their destitution and suffering add to these virtues a moral worth, not belonging to the good deeds of prosperous life. Look beneath the outward to the spiritual, the immortal, the divine. Feel that each of the poor is as dear to God as the most exalted in condition, and approach them with humanity and respect. I do not mean by this, that you should use flattering words. Be true, honest, plain. Speak to them your mind. Rebuke wrong-doing openly, firmly. The respect, won by manly courage and simplicity, will give you greater power, than any attachment gained by soft and soothing words. Be rough rather than affectedly complacent. But with plain dealing you can join a sympathising heart, and in the union of these you will find strength.

I might multiply instructions, and indeed I know not where to stop; but I have already transgressed the usual limits of this service, and I will add but a single admonition, which, if followed, will render all others useless. Go to Jesus Christ for guidance, inspiration, and strength in your office. This precept is easily uttered, but not easily obeyed. Nothing indeed is harder than to place ourselves near Jesus Christ. The way to him is blocked up on every side. Interpreters, churches, sects, past and present, creeds, authorities, the influences of education, all stand in our way. So many voices, declaring what Christ has said, break on our ears, that his own voice is drowned. The old cry still resounds, "Lo here! and lo there!" How hard is it to get near the true Christ, to see him as he was

and is, to hear his own voice, and to penetrate beneath his works and words to his spirit, to his mind and heart, to the great principles of his religion, to the grand spiritual purpose of all which he said and did! How hard to escape our age, to penetrate through the disguises in which works of art and of theology have wrapped up Jesus, and to receive immediate, unmixed impulses from his teaching and life! And yet the privilege of communing with such a spirit is so great, and the duty of going from man to Christ is so solemn, that you must spare no effort to place yourself nearer and nearer to the Divine Master. Learn from him how to look on men, how to feel for them, how to bear with them, how to meet them courageously yet tenderly, how to awaken in them the consciousness of their spiritual nature and destiny, and how to stir them up to the desire and pursuit of a new, inward, everlasting life.

My Brother, I conclude with reminding you of your great responsibilities. Your office is important; but this is not all. You enter on it at a critical moment. The ministry for the poor has indeed ceased to be an experiment; its success has surpassed our hopes; and yet it is not established as firmly as it should be. It awakens little interest in our churches. It receives little aid from them. The contributions to it from most of our congregations are small, and do little honour to us as a body of Christians. The success of the ministry thus far is due, under Providence, not to the zeal of the churches, but to the devotion, the martyr-spirit of the men who have been charged with its duties. More faithful labourers, I believe, are not to be found in the ranks of the ministry through Christendom. Our brother, that faithful servant of God, who began this work,

still lives; but almost, if not quite, worn down by unremitted toils, he is waging a doubtful conflict with disease brought on him in the pulpit and in the hovels of the poor. How his successor has laboured you need not be told. And now you are to enter into the labours of these faithful men, and to commend by like labours, the cause for which they have struggled, to the honour and confidence of our churches. Whether this good work shall go on, rests not a little with you. This I say, not to stimulate you to labours beyond your strength. I beseech you not to waste in a few spasmodic efforts the strength and usefulness of years. I beseech you to regard the care of your health as a duty to yourself, to us, and to the poor. But within this limit, work with life, with courage, with strength of purpose, with unfaltering faith in God. My Brother, go forth to your labours with the spirit and power of Him who first preached the gospel to the poor; and may you, in fulfilment of his promise, perform greater works than those outward miracles which signalised his earthly ministry. Through your teaching, may the spiritually blind see and the deaf hear, the lost be found and the dead raised. May the blessing of them that are ready to perish come upon you. May the poor, consoled, strengthened, sanctified by your ministry, be your crown and joy in the day of the Lord.

CHARGE

AT THE ORDINATION

OF THE

REV. JOHN SULLIVAN DWIGHT,

AS PASTOR OF THE SECOND CONGREGATIONAL CHURCH,
IN NORTHAMPTON, MASSACHUSETTS,

MAY 20, 1840.

CHARGE

AT THE

ORDINATION OF REV. JOHN SULLIVAN DWIGHT.

My Young Friend,

The ecclesiastical Council, assembled here to introduce you to the office of a Christian minister, according to the simple and affecting rites of the Congregational churches, have appointed me to deliver the Charge; or, in other words, to expound to you and to enforce the duties of the sacred office. In doing this, I claim no right to dictate to your faith, I ask no passive obedience or assent; and yet there is an authority in Divine Truth, and in proportion as a man is possessed by it, he cannot but speak with the energy of a divine messenger, and with the consciousness of a right to respectful attention.

I shall confine myself to your duties as a public teacher of religion; not that the more private labours of your office want importance; but because it will be more useful to enter with some thoroughness into a part, than to give superficial notices of the whole, of your functions.

It is well to start with some comprehensive view of our work, be it what it may; and I therefore begin with observing, that the great idea which ought to shine out in all preaching, is that of Moral Perfection. This is the very essence of God; our highest conception of the Divinity being that of absolute, unbounded, eternal, omnipotent rectitude and love. Of this perfection, Christ is the bright, unsullied image. To bring men to this, was the grand purpose of his coming, teaching, miracles, and cross. In this, we have the explanation of our present being, the end of all its duties, temptations, conflicts, and pains. This is in truth the everlasting life, the heaven, which he came to unfold and promise to mankind. Your fitness for your office is to be measured by your comprehension of this perfection, by your faith in it, by your aspirations after it, by the power with which this supreme beauty smites and stirs your soul, and by your power of awakening the thought and desire of it in the souls of others. Your work, then, is to preach the Perfect. Preach the perfection of God, that He may be loved, not with passion or selfish regards, but with enlightened, disinterested, ever-growing love. Preach the perfection of Christ. Strive to seize the true idea of his character, to penetrate the mists with which the errors of ages have shrouded him, to see him in his simple majesty, to trace in his history the workings of his soul, the peculiarity of his love, the grandeur of his purpose. Be not anxious to settle his rank in the universe, but to comprehend the divinity of his spirit, that you may awaken towards him generous, purifying affections. Preach the perfection to which man is called by Christianity. Preach the nobleness and beauty of human

virtue. Believe in man as destined to make progress without end. Help him to understand his high calling as a Christian, and to see God working within and around him for his perfection. These views might easily be extended, but these are sufficient to show you the grandeur of thought which belongs to your profession. Moral perfection is its beginning and end. How sublime and awakening the theme of the ministry! And yet religion, in consequence of its being so familiar, and of its having been cramped so long in human creeds, shrinks in most minds into a small compass, and wears any form but that of grandeur. You have seen in schools the solar system, with its majestic worlds, represented by circles of wire and balls of pith. In like manner, religion is dwarfed and degraded. Strive to think of it nobly, justly, vividly, and hold it forth as the sublimest reality.

You are to preach the perfect; and for what end? Not simply that men may discern and admire it. This is but the beginning of your work. The great aim must be to stir up men to the solemn, stern, invincible purpose of doing, of becoming, what they acknowledge and admire, of realising their conceptions of the right, the perfect, the divine. The highest office of the ministry, is to breathe this energy, this indomitable force of will. It is not enough to awaken enthusiasm by touching manifestations of moral beauty, of Christian greatness of soul. Sensibility without moral resolution, avails nothing. All duties, and especially the highest, are resisted in the breasts of our hearers, by strong temptations, by the senses, the passions, by selfish hopes and fears, by bad habits and sins; and unless you can awaken energy to put down this resistance,

you preach in vain. It is the existence of this mighty antagonist force to virtue in human nature, which makes Christianity necessary, which makes the ministry necessary. The grand purpose of all the doctrines, teachings, promises, institutions, and spiritual aids of our religion, is to infuse an all-conquering will in opposition to temptation, to bind the soul to the choice and pursuit of perfection, in the face of pleasure, pain, honour, interest, loss, and death. Propose distinctly to yourself as your grand work, the excitement of this energy of the will; and this single thought will do much to give a living power to your preaching.

Having spoken of the end of the Christian teacher, I proceed to consider the means by which it is to be accomplished. His great instrument is the Truth revealed by God through Jesus Christ, and through his own soul. To gain this, must of course be the labour of his life; and he is to gain it chiefly by Study and by Inward Experience. A minister must be a student; a patient, laborious student. There are those, indeed, who seem to think, that religious truth comes by inspiration; and it is certain, that light often flashes on the mind as from heaven. But inspiration does not visit the idle, passive mind. We receive it in the use and faithful use of our powers. You must study, you must work. Your parish must contain no harder labourer than yourself. To study is not to read, that we may know what others have thought; but to put forth the utmost strength of our faculties, for the acquisition of just, strong, living convictions of truth. It is to concentrate the mind; to pierce beneath the apparent and particular, to the real and permanent and universal; to grapple with difficulties; to separate false associations

and accidental adjuncts from the truth. Study human nature and the divine. Study human life, that you may penetrate through its mysteries and endless mutations to its one, all-comprehending design. Study God's works, that amidst their infinite agencies you may discern the one power and spirit from which all spring. Study, especially, the Holy Scriptures, the records of God's successive revelations to the human race. Strive to gain profound, generous, and fruitful conceptions of Christianity; to penetrate into the import of its records; to seize its distinctive character, and to rise above what was local, temporary, partial in Christ's teaching, to his universal, all-comprehending truth. To gain this knowledge of Christianity, your first and chief resort will be, of course, to the New Testament; but remember, that there are difficulties in the way of a just interpretation of this venerable record. Other books are left to act on our minds freely and without control, to exert on us their native, genuine influence; but such a host of interpreters thrust themselves between the sacred volume and the reader, so many false associations of ideas with its phraseology are formed from the cradle, and long familiarity has so hardened us to its most quickening passages, that it is more difficult to bring ourselves into near communication with a sacred writer, than with any other. The student in theology must labour earnestly to escape the power of habit, and to receive immediate impressions from the Scriptures; and when by his efforts he is able to catch the spirit which had before lain hid beneath the letter; to feel a new power in words which had often fallen lifelessly on his ear; to place himself in the midst of the past, and thus to pierce into the heart of passages,

which he had been accustomed to interpret according to modern modes of thought; he ought to rejoice as in the acquisition of untold treasure, and to feel that he is arming himself with the most effectual weapons for his spiritual warfare.

You will, of course, read other books beside the Bible; but beware lest these diminish your power. Perhaps in no department of literature are works of vigorous and original thought rarer than in theology. No profession is so overwhelmed with commonplace, weak, worthless books, as ours. No text has been so obscured and oppressed by undiscerning commentators, as the Bible. In theology, as in all branches of knowledge, confine yourself very much to the works of men who have written not from tradition or imitation, but from consciousness, experience, reflection, and research; and study these, that your own faculties may be roused to a kindred energy. Especially beware of giving yourself up to the popular literature of the day; which, however innocent or useful as an amusement, is the last nutriment to form a powerful mind, and which I fear is more pernicious to men of our profession than of any other.

Study laboriously, for much is to be learned. Do not destroy your intellectual life, by imagining that all truth is discovered, and that you have nothing to do but to repeat what others have thought. I know not a more fatal mistake to a teacher. It were better for you to burn your books, and to devote yourself to solitary, painful researches after truth, than to sleep on others' acquisitions, than to make the activity of others' minds a substitute for your own. It is intended by our Creator, that truth should be our own discovery, and

therefore he has surrounded us with fallible beings, whom we are impelled to distrust. Paradoxical as it may seem, we ought to discover the truths which we have been taught by others; for the light which our own earnest free thought will throw on these, will make them so different from what they were when first passively received, that they will be virtually re-discovered by ourselves.

Study laboriously, for much is to be learned. Do not feel as if Christianity had spoken its last word, and had nothing more to say. It is the characteristic of Divine Truth, that it is inexhaustible, infinitely fruitful. It does not stand alone in the mind, but combines with, explains, irradiates our other knowledge. It is the office of a great moral truth to touch the deep springs of thought within us, to awaken the soul to new activity, to start a throng of suggestions to be followed out by patient contemplation. An arid, barren religion, which reveals a precise, rigid doctrine, admitting no expansion, and kindling no new life in the intellect, cannot be from God. It wants an essential mark of having come from the Creator of the human soul, for the great distinction of the soul, is its desire to burst its limits and grow for ever.

But I need not in this town urge the importance of study. Can a minister breathe the atmosphere in which Edwards lived, and content himself with taking passively what others teach? I exhort you to visit the spot where Edwards brought forth his profound works; and let the spiritual presence of that intensest thinker of the new world and of the age in which he lived, stir you up to energy of thought. His name has shed a consecration over this place. In many things indeed

you differ from him; but you will not therefore reverence the less his single-hearted and unwearied devotion of his great powers to the investigation of truth; and in the wide and continued influence of his writings, you will learn, that secret study, silent thought, is after all the mightiest agent in human affairs.

I have enlarged beyond my purpose on study; I proceed to observe, that something more than the action of intellect is needed to secure to you a living knowledge of Christian truth. On moral subjects no study can avail us without Inward Experience. To comprehend religion, you must be religious. A new revelation of truth is gained, by bringing the truth to bear on our own hearts and lives. Study the best books; but remember that no "tongue of men or angels," no language of heaven or earth, can give you that intimate perception of God, that faith in the invisible, which comes from inward purity, from likeness to the Divinity. There is a light, to which others are strangers, that visits the inward eye of the man who contends with evil in himself, and is true to his convictions of duty. This is the highest inspiration, surpassing that of prophets; for the ancient prophet comprehended but imperfectly the revelation with which he was charged, and sometimes shrunk from communicating it to the world. Christian truth will never become your own, until something congenial with it is unfolded in your own soul. We learn the Divinity through a divine principle within ourselves. We learn the majesty and happiness of virtue by consciousness, by experience, by giving up all to virtue, and in no other way. Disinterested, impartial love is the perfection of the intellect as well as of the heart. Without it, thought is barren and su-

perficial, clinging to things narrow, selfish, and earthly. This love gave being, unity, harmony to the universe, and is the only light in which the universe can be read. Preach from this highest inspiration, and you will preach with power. Without this inward experience, intellect, imagination, passion, rhetoric, genius, may dazzle, and be rapturously praised and admired, but they cannot reach the depths of the human soul. Watch, then, over your own spiritual life; be what you preach; know by consciousness what you inculcate. Remember that the best preparation for enforcing any Christian virtue, is to bring it into vigorous action in your own breast. Let the thirst for perfection grow up in you into a holy enthusiasm, and you will have taken the most effectual step towards perfecting them that hear you.

I have now spoken of the two principal means of obtaining Christian truth; they are study and inward experience. Having thus sought the truth, how shall it be communicated? A few suggestions only can be made. I exhort you, first, to communicate it with all possible plainness and simplicity. Put confidence in the power of pure, unsophisticated truth. Do not disguise or distort it, or overlay it with ornaments or false colours, to make it more effectual. Bring it out in its native shape and hues, and, if possible, in noonday brightness. Beware of ambiguous words, of cant, of vague abstractions, of new-fangled phrases, of ingenious subtleties. Especially exaggerate nothing for effect, that most common sin of the pulpit. Be willing to disappoint your hearers, to be unimpressive, to seem cold, rather than to "o'erstep the modesty" of truth. In the long run, nothing is so strong as simplicity.

Do not, to be striking, dress up truth in paradoxes. Do not make it virtually falsehood, by throwing it out without just modification and restraint. Do not destroy its fair proportions by extravagance. Undoubtedly strong emotion often breaks out in hyperboles. It cannot stop to weigh its words; and this free, bold language of nature, I do not mean to condemn; for this, even when most daring, is simple and intelligible. I would caution you, not against nature, but against artificial processes, against distrust of simple truth, against straining for effect, against efforts to startle or dazzle the hearer, against the quackery which would pass off old thoughts for new, or common thoughts for more than their worth, by means of involved or ambitious phraseology. Prefer the true to the dazzling, the steady sun-light to the meteor. Truth is the power which is to conquer the world; and you cannot toil too much to give clear perceptions of it. I may seem to waste words on so plain a point; but I apprehend, that few ministers understand the importance of helping men to see religious truth distinctly. No truth, I fear, is so faintly apprehended. On the subject of religion, most men walk in a mist. The words of the Bible and of the preacher convey to multitudes no definite import. Theology, being generally taught without method, and as a matter of authority, and before the mind can comprehend it, is too often the darkest and most confused of all the subjects of thought. How little distinct comprehension is carried away by multitudes from our most important discourses. My Brother, help men to *see*. Christianity was called Light, and you will be its worthy teacher only by being, like its first ministers, a "light of the world." It is a common error, that to avoid

dulness, the most unpardonable sin of the pulpit, the preacher can find more effectual means than the clear expression of simple truth. Accordingly, some have recourse to crude novelties; some to mysticism, as if truth, to be imposing, must be enthroned in clouds; some to vehemence; some to strong utterance of feeling. Of course, I would say nothing in disparagement of feeling; but I am satisfied, there is no more effectual security against dulness, than the unfolding of truth distinctly and vividly, so that the hearer can lay a strong hold on great principles, can take in a larger extent of thought, and can feel that he has a rock for faith and opinion to rest on. In the natural world it is Light that wakes us in the morning, and keeps us awake through the day; and I believe that to bring light into God's house is one of the surest ways of driving slumber out of its walls. Let me add, that, to give at once clearness and interest to preaching, nothing is more necessary than that comprehensive wisdom, which discerns what is prominent and commanding in a subject, which seizes on its great points, its main features, and throws lesser matters into the back ground, thus securing unity and, of consequence, distinctness of impression. Nothing is so dull as a dead level, as monotony, as want of relief and perspective, want of light and shade; and this is among the most common causes of the dulness of the pulpit.

The remarks, made under the present head, are liable to a misapprehension, which may be usefully guarded against. I have condemned affected and obscure phraseology. Do not imagine that I would recommend to you a hackneyed style. The minister, to give distinct, vivid impression, must especially beware

of running the round of commonplace expressions. He must break away from the worn-out phraseology of the pulpit. He must not confine himself to terms and modes of speech which familiarity has deadened. So mighty is the influence of time and habit in emptying words of life and significance, that truth in every age needs new forms, fresh manifestations. Happy the teacher, who is able to give out truth in language original and bold, yet simple and unforced, and such as causes no offence to cultivated taste or religious feeling.

Perhaps it may be objected to the advice now given, that I have recommended a plainness and distinctness not to be attained by the preacher. It may be said, that religion relates to the Infinite; that its great object is the Incomprehensible God; that human life is surrounded with abysses of mystery and darkness; that the themes on which the minister is to speak, stretch out beyond the power of imagination, and of course do not admit of mathematical preciseness of statement; that he has aspirations and feelings too high, and deep, and vast, to be accurately defined; that at times he only catches glimpses of truth, and cannot set it forth in all its proportions. All this is true. But it is also true, that a minister speaks to be understood; and if he cannot make himself intelligible, he should hold his peace. Language has but one function, and that is to help another to understand what passes in the speaker's breast. What though he is surrounded with the Incomprehensible? Is he, therefore, authorised to speak in an unknown tongue? Amid the vague and the obscure, are there not facts, principles, realities, of unutterable moment, on which he and others may lay hold? Even when he catches broken glimpses,

he can report these simply and faithfully, so as to be apprehended by a prepared mind. The more difficult the subject, the more anxiously the art of clear expression should be cultivated; and the pulpit, which gathers together the multitude, and addresses its rapid instruction to the ear, demands such culture above all other spheres. This is the last place for dark sayings; and yet he who carefully studies expression, will find the pulpit a place for communicating a great amount of profound and soul-stirring thought to the world.

I have said, you must preach plainly. I now add, preach with zeal, fervour, earnestness. To rouse, to quicken, is the end of all preaching, and plainness which does not minister to this is of little worth. This topic is too familiar to need expansion; and I introduce it simply to guard you against construing it too narrowly. The minister is often exhorted to be earnest in the pulpit. You will be told, that fervour in delivering your discourse is the great means of impression. I would rather exhort you to be fervent in preparing it. Write with earnestness, and you will find little difficulty in preaching earnestly; and if you have not poured out your soul in writing, vehemence of delivery will be of little avail. To enunciate with voice of thunder and vehement gesture a cold discourse, is to make it colder still. The fire which is to burn in the pulpit, must be kindled in the study. Preach with zeal. But let it be a kindly zeal. Always speak in love. Let not earnestness be a cover for anger, or for a spirit of menace and dictation. Always speak as a brother. With the boldest, sternest, most scornful, most indignant reproofs of baseness and crime, let the spirit of humanity, of sorrowful concern be blended. In too

much of the zeal of the pulpit, there is a hardness, unfeelingness, inhumanity, more intolerable to a good mind, than sleepy dulness or icy indifference.

I have said, preach plainly and preach earnestly; I now say, preach with moral courage. Fear no man, high or low, rich or poor, taught or untaught. Honour all men; love all men; but fear none. Speak what you account great truths frankly, strongly, boldly. Do not spoil them of life to avoid offence. Do not seek to propitiate passion and prejudice by compromise and concession. Beware of the sophistry, which reconciles the conscience to the suppression, or vague, lifeless utterance of unpopular truth. Do not wink at wrong deeds or unholy prejudices, because sheltered by custom or respected names. Let your words breathe an heroic valour. You are bound indeed to listen candidly and respectfully to whatever objections may be urged against your views of truth and duty. You must also take heed lest you baptise your rash, crude notions, your hereditary or sectarian opinions with the name of Christian doctrine. But having deliberately, conscientiously sought the truth, abide by your conviction at all hazards. Never shrink from speaking your mind, through dread of reproach. Wait not to be backed by numbers. Wait not till you are sure of an echo from a crowd. The fewer the voices on the side of truth, the more distinct and strong must be your own. Put faith in truth as mightier than error, prejudice, or passion, and be ready to take a place among its martyrs. Feel that truth is not a local, temporary influence, but immutable, everlasting, the same in all worlds, one with God and armed with his omnipotence. Courage even on the side of error is power. How

powerful must it prove on the side of truth! A minister speaking not from selfish calculation, but giving out his mind in godly sincerity, uttering his convictions in natural tones, and always faithful to the light which he has received, however he may give occasional offence, will not speak in vain; he will have an ally in the moral sense, the principle of justice, the reverence for virtue, which is never wholly extinguished in the human soul.

You are peculiarly called to cherish moral courage, because it is not the virtue of our times and country, and because ministers are especially tempted to moral weakness. The Protestant minister, mixing freely with society, sustaining all its relations, and depending on opinion for bread, has strong inducements to make a compromise with the world. Is there not reason to fear, that under these influences, religion and the world often shake hands? Is there not a secret understanding, that the ministry, while it condemns sin in the mass, must touch gently the prejudices, wrongs, and abuses which the community has taken under its wing? Is not preaching often disarmed by this silent, almost unconscious, concession to the world? Whether a ministry sustained as it now is, can be morally free, is a problem yet to be solved. If not, the minister must now, as of old, leave all for Christ, looking solely for aid to those, however few or poor, who share his own deep interest in the Christian cause. Better earn your bread with the sweat of your brow, than part with moral freedom.

It is natural that you should desire to win the affection of your people; but beware, lest this interfere with moral courage. There is always danger to dignity and force of character, in aiming to win the hearts of

others. Dear as affection is, we must be able to renounce it, to live without sympathy, to forfeit this man's confidence and that man's friendship by speaking truth. I exhort you to prize respect more than affection. Respect, gradually won by faithfulness to principle, is more unwavering than personal attachment, and secures more intelligent attention to preaching. We are indeed told, that truth is never so effectual as from the lips of him whom we love. But it is to be desired, that truth should be received for its own sake, that it should have its root in the hearer's reason and conscience, and not in the partiality of friendship. I wish for you the love of this congregation; but still more, that they may reverence you as ever ready to sacrifice human love and honour to principle and truth.

Hitherto I have guarded you against selfish fear. There is a more refined fear, to which ingenuous minds are liable. I refer to the apprehension, which springs from a consciousness of inferiority and inability. This often disheartens the minister, subdues his voice, tames his countenance, dims the eye, throws an air of constraint over his form and motions, locks up his soul, suffering no sensibility to gush out, no quickening communication to be established between his own and other souls. To defend yourself from this fear, impress yourself deeply with the divine original and the infinite dignity of the religion you are to preach. You will indeed often stand before your superiors in age and acquisitions. But do not fear. Remember that you are preaching a religion, in the presence of which all human wisdom ought to be humble, and that you are teaching a virtue, which ought to strike a conviction of deep deficiency into the most im-

proved, and by which the most gifted and powerful are soon to be judged. In the contemplation of the majesty of Christian truth, of the work which it is appointed to accomplish, and of the omnipotence by which it is sustained, you should forget yourself; you should forget the world's ephemeral dignities, and speak with the native unaffected authority of a witness to immortal verities, of a messenger of the Most High.

I am aware, that what has been said to encourage a spirit of fearlessness and independence is liable to abuse. There are those who confound moral courage with defiance of established opinion, and Christian independence with an overweening fondness for their own conceits. I trust to your humility and soundness of mind for a sober construction of my counsels. I trust you will feel such a respect for past times, and for the maxims and institutions of the society to which you belong, as will induce you to weigh cautiously and with self-distrust whatever peculiar views spring up in your mind. You are too wise to bolt from the beaten path, in order to prove that you do not tamely follow others' steps; too wise to be lawless, that you may escape the reproach of servility. The authority of usage is a wholesome restraint on the freaks, follies, and rash experiments of youth and inexperience. But usage must not restrain the intellect and heart. Whilst deferring to the rules which society has settled, you must still act from your own convictions. You must stand out as an individual, and not be melted in the common mass. Whilst you honour antiquity, you must remember that the past has not done and could not do the work of the present; that in religion, as in all things, progress is the law and happiness of the race; that our own time

has its task, and has wants which the provisions of earlier times cannot satisfy. Remember, too, that each man has his own way of working, and can work powerfully in no other, and do not anxiously and timidly model yourself after those whom you admire. To escape the sin of presumption, do not be mechanical. To escape eccentricity, do not shut your eyes on what is peculiar in your lot, and fear to meet it by peculiar efforts. The minister too often speaks feebly, because his voice is only the echo of echoes, because he dares not trust to the inspirations of his own soul. To conclude this head,—be humble, be modest, but be not weak. Fear God and not man. Respect your deliberately consulted conscience. This energy of spirit will give a greater power to your ministry than all the calculations of selfish prudence or all the compromises of selfish fear.

My Brother, one exhortation more. Feel the greatness of your office. Let not its humble exterior, or the opinion of the world, or its frequent inefficacy, hide from you its unspeakable dignity. Regard it as the highest human vocation, as greater than thrones, or any other distinctions which relate merely to the present life. The noblest work on earth, or in heaven, is to act on the soul; to inspire it with wisdom and magnanimity, with reverence for God, and love towards man. This is the highest function of sages and inspired poets, and also of statesmen worthy of the name, who comprehend that a nation's greatness is to be laid in its soul. Glory in your office. Feel that it associates you with the elect of past ages, with Jesus Christ, and apostles, and confessors, and martyrs, and reformers; with all who have toiled and suffered to raise men to

intelligence and moral greatness; and let the consciousness of this spiritual brotherhood fortify you for like suffering and toil. Glory in your office. You delight in poetry and the fine arts; but remember that the divinest art is that which studies and creates the beauty, not of outward form, but of immortal virtue; which creates not statues and pictures, but holy and disinterested men; which awakens the godlike in the breast of our brother. No poem is so glorious as a Christian life; and he who incites a fellow-creature to this, produces a work which will outlast all other works of the mind. Glory in your office, especially, as instituted to carry forward the human soul to wider and higher action than it has yet attained. Other men are labouring with instruments, the power of which can be measured; but who can measure the energy which resides in Christian truth, or the spiritual life and elevation which this truth, rightly administered, may communicate? Regard your office, as meant not to perpetuate what exists, but to introduce a higher condition of the church and the world. Christ was eminently the Reformer; and Reform is the spirit of the ministry. Without this spirit, our churches are painted sepulchres, and the preaching in them but sounding brass, or a tinkling cymbal. Comprehend the greatness of your spiritual function. You are entrusted with a truth that is to create a new heaven and a new earth, to prostrate the abuses and corruptions of ages, to unite men by new ties to God and to one another, to revive the Divine Image in the human soul. Keep your mind in harmony with this great end. Let not pleasures, cares, honours, common example, or opinion, or any worldly interest, sever you from it. Cherish a living faith in a higher operation of

Christianity, than is yet seen in any community or any church. This faith is far from being universal, and for want of it the ministry is weak. But is there no ground for it? Is it an illusion? I know not a weightier question for a minister to answer. Other points of controversy will solicit your attention. But the greatest question which you have to determine is, Whether Christianity has done its work and spent its force, or whether a more regenerating manifestation of truth is not to be hoped? Whether a new application of the Christian law to private and public life is not to be longed for, and prayed for, and confidently expected? Whether Christendom is not to wear another aspect? whether the idea of perfection, of disinterested virtue, which shone forth in the character of Jesus, is not to possess more livingly the human soul, and to be more and more realised in human life? Your answer to this question, will decide very much whether your ministry shall be a mechanical round, a name, a sleep, or be fraught with life and power. In answering it, do not consult with flesh and blood; but listen to the prophetic words of Jesus Christ; listen to the aspirations of your own soul; listen to that deep discontent with the present forms of Christianity which is spreading in the community, which breaks out in murmurs, now of scorn, now of grief, and which hungers and thirsts for a new coming of the kingdom of God.

My Brother, much might be added, but I hasten to the close of this unusually protracted service. We wish you prosperity. May you establish yourself in the hearts of this people. May you find a lasting home in this beautiful part of our land. Here may you live in peace, here grow old in honour, here close your eyes

amid the tears of a grateful people. This we hope; and we have ground of hope in the spirit of the congregation to which you are to minister. But we cannot speak of your prospects as sure. You live in a trying day. The spirit of change which characterises our times, has penetrated the church, and shaken the old stability of the ministry. In no profession are men exposed to greater changes than in ours. Prepare yourself for the worst, while you hope for the best. Cherish as among the first virtues of your office, a firm, manly, self-denying spirit. Let not the comforts of life grow into your soul. Be simple in your habits, in food, raiment, pleasures. Be frugal, that you may be just, may "have to give to him that needeth," and may be fitted to sustain privations with dignity. Build up in yourself an energy of purpose, an iron strength of principle, a loftiness of sentiment, which will disarm outward changes, and give power to your ministry, whether in a prosperous or adverse lot. "Be strong in the Lord, and in the power of his might." "Be thou faithful unto death, and He shall give thee a crown of life."

MISCELLANIES.

DAILY PRAYER.

THE Scriptures of the Old and New Testaments agree in enjoining prayer. Let no man call himself a Christian, who lives without giving a part of life to this duty. We are not taught how often we must pray; but our Lord in teaching us to say, "Give us this day our daily bread," implies that we should pray daily. He has even said to us, "pray always;" an injunction to be explained indeed with that latitude which many of his precepts require, but which is not to be satisfied, we think, without regular and habitual devotion. As to the particular hours to be given to this duty, every Christian may choose them for himself. Our religion is too liberal and spiritual to bind us to any place or any hour of prayer. But there are parts of the day particularly favourable to this duty, and which, if possible, should be redeemed for it. On these we shall offer a few reflections.

The first of these periods is the morning, which even nature seems to have pointed out to men of different religions, as a fit time for offerings to the Divinity. In the morning our minds are not so much shaken by worldly cares and pleasures, as in other

parts of the day. Retirement and sleep have helped to allay the violence of our feelings, to calm the feverish excitement so often produced by intercourse with men. The hour is a still one. The hurry and tumults of life are not begun, and we naturally share in the tranquillity around us. Having for so many hours lost our hold on the world, we can banish it more easily from the mind, and worship with less divided attention. This, then, is a favourable time for approaching the invisible Author of our being, for strengthening the intimacy of our minds with him, for thinking upon a future life, and for seeking those spiritual aids which we need in the labours and temptations of every day.

In the morning there is much to feed the spirit of devotion. It offers an abundance of thoughts friendly to pious feeling. When we look on creation, what a happy and touching change do we witness! A few hours past, the earth was wrapped in gloom and silence. There seemed "a pause in nature." But now, a new flood of light has broken forth, and creation rises before us in fresher and brighter hues, and seems to rejoice as if it had just received birth from its Author. The sun never sheds more cheerful beams, and never proclaims more loudly God's glory and goodness, than when he returns after the coldness and dampness of night, and awakens man and inferior animals to the various purposes of their being. A spirit of joy seems breathed over the earth and through the sky. It requires little effort of imagination to read delight in the kindled clouds, or in the fields bright with dew. This is the time when we can best feel and bless the Power which said, "let there be light;" which "set a tabernacle for the sun in the heavens,"

and made him the dispenser of fruitfulness and enjoyment through all regions.

If we next look at ourselves, what materials does the morning furnish for devout thought! At the close of the past day, we were exhausted by our labours, and unable to move without wearisome effort. Our minds were sluggish, and could not be held to the most interesting objects. From this state of exhaustion, we sunk gradually into entire insensibility. Our limbs became motionless; our senses were shut as in death. Our thoughts were suspended, or only wandered confusedly and without aim. Our friends, and the universe, and God himself were forgotten. And what a change does the morning bring with it! On waking, we find that sleep, the image of death, has silently infused into us a new life. The weary limbs are braced again. The dim eye has become bright and piercing. The mind is returned from the region of forgetfulness to its old possessions. Friends are met again with a new interest. We are again capable of devout sentiment, virtuous effort, and Christian hope. With what subjects of gratitude, then, does the morning furnish us? We can hardly recall the state of insensibility from which we have just emerged, without a consciousness of our dependence, or think of the renovation of our powers and intellectual being, without feeling our obligation to God. There is something very touching in the consideration, if we will fix our minds upon it, that God thought of us when we could not think; that he watched over us when we had no power to avert peril from ourselves; that he continued our vital motions, and in due time broke the chains of sleep, and set our imprisoned faculties free. How fit is it, at this hour,

to raise to God the eyes which he has opened, and the arm which he has strengthened; to acknowledge his providence; and to consecrate to him the powers which he has renewed? How fit that he should be the first object of the thoughts and affections which he has restored! How fit to employ in his praise the tongue which he has loosed, and the breath which he has spared!

But the morning is a fit time for devotion, not only from its relation to the past night, but considered as the introduction of a new day. To a thinking mind, how natural at this hour are such reflections as the following:—I am now to enter on a new period of my life, to start afresh in my course. I am to return to that world where I have often gone astray; to receive impressions which may never be effaced; to perform actions which will never be forgotten; to strengthen a character which will fit me for heaven or hell. I am this day to meet temptations which have often subdued me; I am to be entrusted again with opportunities of usefulness which I have often neglected. I am to influence the minds of others, to help in moulding their characters, and in deciding the happiness of their present and future life. How uncertain is this day! What unseen dangers are before me! What unexpected changes may await me! It may be my last day! It will certainly bring me nearer to death and judgment! —Now, when entering on a period of life so important, yet so uncertain, how fit and natural is it, before we take the first step, to seek the favour of that Being on whom the lot of every day depends, to commit all our interests to his almighty and wise providence, to seek his blessing on our labours and his succour in tempta-

tion, and to consecrate to his service the day which he raises upon us! This morning devotion, not only agrees with the sentiments of the heart, but tends to make the day happy, useful, and virtuous. Having cast ourselves on the mercy and protection of the Almighty, we shall go forth with new confidence to the labours and duties which he imposes. Our early prayer will help to shed an odour of piety through the whole life. God, having first occupied, will more easily recur to our mind. Our first step will be in the right path, and we may hope a happy issue.

So fit and useful is morning devotion, it ought not to be omitted without necessity. If our circumstances will allow the privilege, it is a bad sign when no part of the morning is spent in prayer. If God find no place in our minds at that early and peaceful hour, he will hardly recur to us in the tumults of life. If the benefits of the morning do not soften us, we can hardly expect the heart to melt with gratitude through the day. If the world then rush in and take possession of us, when we are at some distance and have had a respite from its cares, how can we hope to shake it off when we shall be in the midst of it, pressed and agitated by it on every side? Let a part of the morning, if possible, be set apart to devotion; and to this end we should fix the hour of rising, so that we may have an early hour at our own disposal. Our piety is suspicious, if we can renounce, as too many do, the pleasures and benefits of early prayer, rather than forego the senseless indulgence of unnecessary sleep. What! we can rise early enough for business. We can even anticipate the dawn, if a favourite pleasure or an uncommon gain requires the effort. But we cannot rise, that

we may bless our great Benefactor, that we may arm ourselves for the severe conflicts to which our principles are to be exposed! We are willing to rush into the world, without thanks offered, or a blessing sought! From a day thus begun, what ought we to expect but thoughtlessness and guilt?

Let us now consider another part of the day, which is favourable to the duty of prayer; we mean the evening. This season, like the morning, is calm and quiet. Our labours are ended. The bustle of life has gone by. The distracting glare of the day has vanished. The darkness which surrounds us, favours seriousness, composure, and solemnity. At night the earth fades from our sight, and nothing of creation is left us but the starry heavens, so vast, so magnificent, so serene, as if to guide up our thoughts above all earthly things to God and immortality.

This period should in part be given to prayer, as it furnishes a variety of devotional topics and excitements. The evening is the close of an important division of time, and is therefore a fit and natural season for stopping and looking back on the day. And can we ever look back on a day, which bears no witness to God, and lays no claim to our gratitude? Who is it that strengthens us for daily labour, gives us daily bread, continues our friends and common pleasures, and grants us the privilege of retiring after the cares of the day, to a quiet and beloved home? The review of the day will often suggest not only these ordinary benefits, but peculiar proofs of God's goodness, unlooked for successes, singular concurrences of favourable events, signal blessings sent to our friends, or new and powerful aids to our own virtue, which call for peculiar

thankfulness. And shall all these benefits pass away unnoticed? Shall we retire to repose as insensible as the wearied brute? How fit and natural is it, to close with pious acknowledgment, the day which has been filled with Divine beneficence!

But the evening is the time to review, not only our blessings, but our actions. A reflecting mind will naturally remember at this hour that another day is gone, and gone to testify of us to our Judge. How natural and useful to inquire, what report it has carried to heaven? Perhaps we have the satisfaction of looking back on a day, which, in its general tenor, has been innocent and pure, which, having begun with God's praise, has been spent as in his presence; which has proved the reality of our principles in temptation; and shall such a day end without gratefully acknowledging Him, in whose strength we have been strong, and to whom we owe the powers and opportunities of Christian improvement? But no day will present to us recollections of purity unmixed with sin. Conscience, if suffered to inspect faithfully and speak plainly, will recount irregular desires and defective motives, talents wasted and time mis-spent; and shall we let the day pass from us without penitently confessing our offences to Him who has witnessed them, and who has promised pardon to true repentance? Shall we retire to rest with a burden of unlamented and unforgiven guilt upon our consciences? Shall we leave these stains to spread over and sink into the soul? A religious recollection of our lives, is one of the chief instruments of piety. If possible, no day should end without it. If we take no account of our sins on the day on which they are committed, can we hope that they will recur to us at a

more distant period, that we shall watch against them to-morrow, or that we shall gain the strength to resist them, which we will not implore?

One observation more, and we have done. The evening is a fit time for prayer, not only as it ends the day, but as it immediately precedes the period of repose. The hours of activity having passed, we are soon to sink into insensibility and sleep. How fit that we resign ourselves to the care of that Being who never sleeps, to whom the darkness is as the light, and whose providence is our only safety! How fit to entreat him, that he would keep us to another day; or, if our bed should prove our grave, that he would give us a part in the resurrection of the just, and awake us to a purer and immortal life. The most important periods of prayer have now been pointed out. Let our prayers, like the ancient sacrifices, ascend morning and evening. Let our days begin and end with God.

MEANS OF PROMOTING CHRISTIANITY.

WE live at a time when the obligation of extending Christianity, is more felt than in many past ages. There is much stir, motion, and zeal around us in this good cause. Even those who seem not to be burdened by an excess of piety themselves, are in earnest to give it to others. The activity of multitudes is taking strongly this direction; and as men are naturally restless, and want room for action, and will do mischief rather than do nothing, a philanthropist will rejoice that this new channel is opened for carrying off the superabundant energies of multitudes, even if no other good should result from it.

We hope, however, much other good. We trust, that, whilst many inferior motives and many fanatical impulses are giving birth and action to large associations in Christendom; whilst the love of sway in some, and the love of congregating in others, and the passion for doing something great and at a distance in all, are rearing mighty institutions among us—still many sincere Christians are governed in these concerns by a supreme desire of spreading Christianity. They have found the Gospel an infinite good, and would communi-

cate it to their fellow-beings. They have drunk from the Fountain of Life, and would send forth the stream to gladden every wilderness and solitary place, and to assuage the thirst of every anxious and afflicted mind. They turn with continual pleasure to the prophetic passages of Scripture, and, interpreting them by their wishes, hope a speedy change in the moral state of the world, and are impatient to bear a part in this stupendous renovation. That they are doing good we doubt not, though perhaps not in the way which they imagine or would prefer. The immediate and general success of their attempts, would perhaps be ultimately injurious to Christianity. They are sending out, together with God's Word, corrupt interpretations of some parts of it, which considerably neutralise its saving power, and occasionally make it a positive injury. They are perhaps to do good, not by success, so much as by failure. Almost all great enterprises are accomplished gradually, and by methods which have been learned from many unsuccessful trials, from a slow accumulation of experience. The first labourers often do little more than teach those who come after them, what to avoid and how to labour more effectually than themselves. But be the issue what it may, sincere Christians, who embark in this good work, not from party spirit and self-conceit, as if they and their sect were depositaries of all truth and virtue, but from unaffected philanthropy and attachment to Jesus Christ, will have their reward. Even a degree of extravagance in such a cause, may be forgiven. Men are willing that the imagination should be kindled on other subjects; that the judgment should sometimes slumber, and leave the affections to feed on hopes brighter than reality; that

patriotism, and philanthropy, and the domestic affections, should sometimes break out in chivalrous enterprises, and should seek their ends by means on which the reason may look coldly. Why, then, shall we frown on every deviation from the strictest judiciousness in a concern which appeals so strongly to the heart, as the extension of Christianity? Men may be too rational as well as too fervent; and the man whose pious wish of the speedy conversion of the world, rises into a strong anticipation of the event, and who, taking his measure of duty from the primitive disciples, covets sacrifices in so good a cause, is an incomparably nobler spirit than he, who, believing that the moral condition of the world is as invariable as the laws of material nature, and seeking pretexts for sloth in a heart-chilling philosophy, has no concern for the multitudes who are sitting in darkness, and does nothing to spread the religion which he believes to have come from Heaven.

There is one danger, however, at a period like the present, when we are aiming to send Christianity to a distance, which demands attention. It is the danger of neglecting the best methods of propagating Christianity, of overlooking much plainer obligations than that of converting Heathens, of forgetting the claims of our religion at home and by our firesides. It happens, that on this, as on almost every subject, our most important duties are quiet, retired, noiseless, attracting little notice, and administering little powerful excitement to the imagination. The surest efforts for extending Christianity, are those which few observe, which are recorded in no magazine, blazoned at no anniversaries, immortalised by no eloquence. Such efforts, being enjoined only by conscience and God,

and requiring steady, patient, unwearied toil, we are apt to overlook, and perhaps never more so than when the times furnish a popular substitute for them, and when we can discharge our consciences by labours, which, demanding little self-denial, are yet talked of as the highest exploits of Christian charity. Hence it is, that when most is said of labours to propagate Christianity, the least may be really and effectually done. We hear a torrent roaring, and imagine that the fields are plentifully watered, when the torrent owes its violence to a ruinous concentration of streams which before moved quietly in a thousand little channels, moistening the hidden roots, and publishing their course, not to the ear but to the eye, by the refreshing verdure which grew up around them. It is proper, then, when new methods are struck out for sending Christianity abroad, to remind men often of the old-fashioned methods of promoting it, to insist on the superiority of the means which are in almost every man's reach, which require no extensive associations, and which do not subject us to the temptations of exaggerated praise. We do not mean that any exertion, which promises to extend our religion in any tolerable state of purity, is to be declined. But the first rank is to be given to the efforts which God has made the plain duties of men in all ranks and conditions of life. Two of these methods will be briefly mentioned.

First, every individual should feel, that whilst his influence over other men's hearts and character is very bounded, his power over his own heart is great and constant, and that his zeal for extending Christianity is to appear chiefly in extending it through his own mind and life. Let him remember that he as truly enlarges

God's kingdom by invigorating his own moral and religious principles, as by communicating them to others. Our first concern is at home, our chief work is in our own breasts. It is idle to talk of our anxiety for other men's souls, if we neglect our own. Without personal virtue and religion, we cannot, even if we would, do much for the cause of Christ. It is only by purifying our own conceptions of God and duty, that we can give clear and useful views to others. We must first feel the power of religion, or we cannot recommend it with an unaffected and prevalent zeal. Would we, then, promote pure Christianity? Let us see that it be planted and take root in our own minds, and that no busy concern for others take us from the labour of self-inspection, and the retired and silent offices of piety.

The second method is intimately connected with the first. It is example. This is a means within the reach of all. Be our station in life what it may, it has duties, in performing which faithfully, we give important aid to the cause of morality and piety. The efficacy o this means of advancing Christianity, cannot be easily calculated. Example has an insinuating power, transforming the observer without noise, attracting him without the appearance of effort. A truly Christian life is better than large contributions of wealth for the propagation of Christianity. The most prominent instruction of Jesus on this point, is, that we must let men "see our good works," if we would lead them to "glorify our Father in heaven." Let men see in us, that religion is something real, something more than high sounding and empty words, a restraint from sin, a bulwark against temptation, a spring of upright and

useful action; let them see it, not an idle form, nor a transient feeling, but our companion through life, infusing its purity into our common pursuits, following us to our homes, setting a guard round our integrity in the resorts of business, sweetening our tempers in seasons of provocation, disposing us habitually to sympathy with others, to patience and cheerfulness under our own afflictions, to candid judgment, and to sacrifices for others' good; and we may hope that our light will not shine uselessly, that some slumbering conscience will be roused by this testimony to the excellence and practicableness of religion, that some worldly professor of Christianity will learn his obligations and blush for his criminal inconsistency, and that some, in whom the common arguments for our religion may have failed to work a full belief, will be brought to the knowledge of the truth, by this plain practical proof of the heavenly nature of Christianity. Every man is surrounded with beings who are moulded more or less by the principles of sympathy and imitation; and this social part of our nature he is bound to press into the service of Christianity.

It will not be supposed from these remarks on the duty of aiding Christianity by our example, that religion is to be worn ostentatiously, and that the Christian is studiously to exhibit himself and his good works for imitation. That same book which enjoins us to be patterns, tells us to avoid parade, and even to prefer entire secrecy in our charities and our prayers. Nothing destroys the weight of example so much as labour to make it striking and observed. Goodness, to be interesting, must be humble, modest, unassuming, not fond of show, not waiting for great and conspicuous occa-

sions, but disclosing itself without labour and without design, in pious and benevolent offices, so simple, so minute, so steady, so habitual, that they will carry a conviction of the singleness and purity of the heart from which they proceed. Such goodness is never lost. It glorifies itself by the very humility which encircles it, just as the lights of heaven often break with peculiar splendour through the cloud which threatened to obscure them.

A pure example, which is found to be more consistent in proportion as it is more known, is the best method of preaching and extending Christianity. Without it, zeal for converting men brings reproach on the cause. A bad man, or a man of only ordinary goodness, who puts himself forward in this work, throws a suspiciousness over the efforts of better men, and thus the world come to set down all labour for spreading Christianity as mere pretence. Let not him who will not submit to the toil of making himself better, become a reformer at home or abroad. Let not him who is known to be mean, or dishonest, or intriguing, or censorious, or unkind in his neighbourhood, talk of his concern for other men's souls. His life is an injury to religion, which his contributions of zeal, or even of wealth, cannot repair, and its injuriousness is aggravated by these very attempts to expiate its guilt, to reconcile him to himself.

It is well known, that the greatest obstruction to Christianity in heathen countries, is the palpable and undeniable depravity of Christian nations. They abhor our religion, because we are such unhappy specimens of it. They are unable to read our books, but they can read our lives; and what wonder, if they reject

with scorn a system under which the vices seem to have flourished so luxuriantly. The Indian of both hemispheres has reason to set down the Christian as little better than himself. He associates with the name, perfidy, fraud, rapacity, and slaughter. Can we wonder that he is unwilling to receive a religion from the hand which has chained or robbed him? Thus, bad example is the great obstruction to Christianity, abroad as well as at home; and perhaps little good is to be done abroad, until we become better at home, until real Christians understand and practise their religion more thoroughly, and by their example and influence spread it among their neighbours and through their country, so that the aspect of Christian nations shall be less shocking and repulsive to the Jew, Mahometan, and Pagan. Our first labour should be upon ourselves; and indeed if our religion be incapable of bearing more fruit among ourselves, it hardly seems to deserve a very burning zeal for its propagation. The question is an important one,—Would much be gained to heathen countries, were we to make them precisely what nations called Christians now are? That the change would be beneficial, we grant; but how many dark stains would remain on their characters! They would continue to fight and shed blood as they now do, to resent injuries hotly, to worship present gain and distinction, and to pursue the common business of life on the principles of undisguised selfishness; and they would learn one lesson of iniquity which they have not yet acquired, and that is, to condemn and revile their brethren who should happen to view the most perplexed points of theology differently from themselves. The truth is, Christian nations want a genuine reformation, one

worthy of the name. They need to have their zeal directed, not so much to the spreading of the Gospel abroad, as to the application of its plain precepts to their daily business, to the education of their children, to the treatment of their domestics and dependants, and to their social and religious intercourse. They need to understand, that a man's piety is to be estimated, not so much by his professions or direct religious exercises, as by a conscientious surrender of his will, passions, worldly interests, and prejudices, to the acknowledged duties of Christianity, and especially by a philanthropy resembling in its great features of mildness, activity, and endurance, that of Jesus Christ. They need to give up their severe inquisition into their neighbours' opinions, and to begin in earnest to seek for themselves, and to communicate to others, a nobler standard of temper and practice than they have yet derived from the Scriptures. In a word, they need to learn the real value and design of Christianity, by the only thorough and effectual process; that is, by drinking deeply into its spirit of love to God and man. If, in this age of societies, we should think it wise to recommend another institution for the propagation of Christianity, it would be one, the members of which should be pledged to assist and animate one another in living according to the Sermon on the Mount. How far such a measure would be effectual, we venture not to predict; but of one thing we are sure, that should it prosper, it would do more for spreading the Gospel, than all other associations which are now receiving the patronage of the Christian world.

IMPORTANCE OF RELIGION TO SOCIETY.

Few men suspect, perhaps no man comprehends, the extent of the support given by religion to the virtues of ordinary life. No man perhaps is aware, how much our moral and social sentiments are fed from this fountain; how powerless conscience would become without the belief of a God; how palsied would be human benevolence, were there not the sense of a higher benevolence to quicken and sustain it; how suddenly the whole social fabric would quake, and with what a fearful crash it would sink into hopeless ruins, were the ideas of a Supreme Being, of accountableness, and of a future life, to be utterly erased from every mind. Once let men thoroughly believe that they are the work and sport of chance; that no superior intelligence concerns itself with human affairs; that all their improvements perish forever at death; that the weak have no guardian, and the injured no avenger; that there is no recompense for sacrifices to uprightness and the public good; that an oath is unheard in heaven; that secret crimes have no witness but the perpetrator; that human existence has no purpose, and human virtue no unfailing friend; that this brief life is everything to us,

and death is total, everlasting extinction; once let men thoroughly abandon religion, and who can conceive or describe the extent of the desolation which would follow? We hope, perhaps, that human laws and natural sympathy would hold society together. As reasonably might we believe, that were the sun quenched in the heavens, our torches could illuminate, and our fires quicken and fertilise the earth. What is there in human nature to awaken respect and tenderness, if man is the unprotected insect of a day? and what is he more, if Atheism be true? Erase all thought and fear of God from a community, and selfishness and sensuality would absorb the whole man. Appetite, knowing no restraint, and poverty and suffering having no solace or hope, would trample in scorn on the restraints of human laws. Virtue, duty, principle, would be mocked and spurned as unmeaning sounds. A sordid self-interest would supplant every other feeling, and man would become in fact, what the theory of Atheism declares him to be, a companion for brutes.

It particularly deserves attention in this discussion, that the Christian religion is singularly important to free communities. In truth, we may doubt whether civil freedom can subsist without it. This at least we know, that equal rights and an impartial administration of justice, have never been enjoyed where this religion has not been understood. It favours free institutions, first, because its spirit is the very spirit of liberty; that is, a spirit of respect for the interests and rights of others. Christianity recognises the essential equality of mankind; beats down with its whole might those aspiring and rapacious principles of our nature, which have subjected the many to the few;

and, by its refining influence, as well as by direct precept, turns to God, and to Him only, that supreme homage which has been so impiously lavished on crowned and titled fellow-creatures. Thus its whole tendency is free. It lays deeply the only foundations of liberty, which are, the principles of benevolence, justice, and respect for human nature. The spirit of liberty is not merely, as multitudes imagine, a jealousy of our own particular rights, an unwillingness to be oppressed ourselves, but a respect for the rights of others, and an unwillingness that any man, whether high or low, should be wronged and trampled under foot. Now this is the spirit of Christianity; and liberty has no security, any farther than this uprightness and benevolence of sentiment actuates a community.

In another method, religion befriends liberty. It diminishes the necessity of public restraints, and supersedes in a great degree the use of force in administering the laws; and this it does, by making men a law to themselves, and by repressing the disposition to disturb and injure society. Take away the purifying and restraining influence of religion, and selfishness, rapacity, and injustice, will break out in new excesses; and amidst the increasing perils of society, government must be strengthened to defend it, must accumulate means of repressing disorder and crime; and this strength and these means may be, and often have been, turned against the freedom of the state which they were meant to secure. Diminish principle, and you increase the need of force in a community. In this country, government needs not the array of power which you meet in other nations; no guards of soldiers, no hosts of spies, no vexatious regulations of police;

but accomplishes its beneficent purposes by a few unarmed judges and civil officers, and operates so silently around us, and comes so seldom in contact with us, that many of us enjoy its blessings with hardly a thought of its existence. This is the perfection of freedom; and to what do we owe this condition? I answer, to the power of those laws which religion writes on our hearts, which unite and concentrate public opinion against injustice and oppression, which spread a spirit of equity and good will through the community. Thus religion is the soul of freedom, and no nation under heaven has such an interest in it as ourselves.

MEMOIR OF JOHN GALLISON, ESQ.

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Our last number contained a brief notice of Mr. Gallison; but his rare excellence, and the singular affection, esteem, and confidence which he enjoyed, have been thought to demand a more particular delineation of his character. And the office is too grateful to be declined. In the present imperfect condition of human nature, when strange and mournful inconsistencies so often mix with and shade the virtues of good men; when Truth, that stern monitor, almost continually forbids us to give free scope to admiration, and compels us to dispense our praise with a measured and timid liberality; it is delightful to meet an example of high endowments, undebased by the mixture of unworthy habits and feelings; to meet a character whose blamelessness spares us the pain of making deductions from its virtues. And our satisfaction is greatly increased, when Providence has seen fit to unfold this character in the open light of a conspicuous station, so that many around us have had opportunity to observe it as well as ourselves, and we can give utterance to our affection and respect, with the confidence of finding sympathy and a full response in the hearts of our readers.

But we have a higher motive than the relief and gratification of personal feelings, for paying this tribute to Mr. Gallison. We consider his character as singularly instructive, particularly to that important class of the community, young men. His life, whilst it bore strong testimony to those great principles of morality and religion, in which all ranks and ages have an interest, and on which society rests, seems to us peculiarly valuable, as a commentary on the capacities and right application of youth; as demonstrating what a young man may become, what honour, love, and influence he may gather round him, and how attractive are the Christian virtues at that age which is generally considered as least amenable to the laws of religion. For young men we chiefly make this record; and we do it with a deep conviction, that society cannot be served more effectually than by spreading through this class a purer morality, and a deeper sense of responsibility than are now enforced by public opinion; for our young men are soon to be the fathers, guides, and defenders of the community; and however examples may now and then occur of early profligacy changed by time into purity and virtue, yet too often the harvest answers to the seed, the building to the foundation; and perhaps it will appear on that great day which is to unfold the consequences of actions, that even forsaken vice leaves wounds in the mind, which are slowly healed, and which injure the moral powers, and predispose to moral disease, through the whole life.

In this connection it may be proper to observe, that there is no country, in which society has such an interest in bringing strong moral and religious influences

to bear on young men, as in this; for our country has been distinguished by the premature growth of those to whom it gives birth. Various circumstances here develope the mind and active powers earlier than in Europe. Our young men come forward sooner into life; mix sooner in the stir and conflicts of business and politics; and form sooner the most important domestic relations. It has often been suggested, that the mind suffers under this forcing system, that it is exhausted by excess of action, that a slower growth would give it greater strength and expansion. But be this true or not (and we trust that the suggestion is founded on remote analogies rather than on observation), one thing is plain, that in proportion as the young advance rapidly in intellect and activity, there should be a powerful application of moral and religious truths and sanctions to their consciences and hearts. Their whole nature should grow at once. The moral sense, the sense of God, should not slumber, whilst the intellect and the passions are awake and enlarging themselves with a fearful energy. A conviction of their responsibility to God and society, should be deeply wrought into the opening reason, so as to recur through life with the force of instinct. Mr. Gallison was a striking example of the early and harmonious unfolding of the moral and intellectual nature, and in this view his character is particularly fitted to the wants and dangers of our state of society.

When we know or hear of uncommon excellence, it is natural to inquire by what propitious circumstances it was formed; and hence the curiosity which has sifted so diligently the early history of eminent men. But such investigations, we believe, generally teach

us, that character is more independent on outward circumstances than is usually thought, that the chief causes which form a superior mind are within itself. Whilst the Supreme Being encourages liberally the labours of education, by connecting with them many good and almost sure results, still, as if to magnify his own power and to teach men humility and dependence, he often produces, with few or no means, a strength of intellect and principle, a grace and dignity of character, which the most anxious human culture cannot confer. In the early years of Mr. Gallison, we find no striking circumstances or incidents which determined the peculiarities of his future character. The processes, by which he became what he was, were inward; and the only voice, which could disclose them, is now silent in death.

He was born in Marblehead, October 1788. His mother, a sister of the late Chief-Justice Sewall, survived his birth but a few hours; and his life began with one of the heaviest of life's afflictions, the loss of a mother's love. He was so happy, however, as to be the object of singular and never-failing kindness to his surviving parent, whom he requited with no common filial attachment; and he may be cited as a proof of the good effects of that more unrestrained and tender intercourse between parents and children, which distinguishes the present from the past age. He was early placed under the tuition of the Rev. Dr. Harris, now President of Columbia College, New-York, then preceptor of an academy, and rector of an Episcopal church, in Marblehead. He is said to have endeared himself to his revered instructor, by his docility, industry, modesty, love of truth, and steady improve-

ment. He held a high but unenvied rank at school; and it may be mentioned as an evidence of early judgment and a constant mind, that some of the friendships of that early period went with him to the grave, and were among the best enjoyments of his life.

He entered the University at Cambridge, A. D. 1803, in the fifteenth year of his age; and whilst his unremitting application gave him the full benefit of its various provisions for literary improvement, his consistent character and social virtues won for him universal confidence and esteem. On leaving the University, he commenced the study of the law under the Hon. John Quincy Adams, and having completed his preparation under the Hon. Joseph Story, began the practice of his profession at Marblehead, A. D. 1810. By the advice of his friends, he soon removed to this metropolis, a more proper, because wider sphere of action. Here he experienced, for a time, those anxieties and depressions which form the common trial of young men who enter a crowded profession. But his prospects were brightened by a connection in business, which he formed with the Hon. William Prescott, and which, as it was unsolicited and attended by other flattering circumstances, gave him a gratifying assurance of the confidence which he had inspired. The progress of his reputation as a lawyer, was soon a matter of common remark; and those who were most capable of understanding the depth and extent of his legal attainments, were confident, that, should his life be spared, he would attain the highest honours of his profession.

He died, December 1820, at the age of 32. The shock given to the community by this event, was un-

usual, and the calamity was heightened by its unexpectedness. His general health, cheerfulness, and activity, had given the promise of a long life, and his friends were not alarmed for him until a week before his death. His disease was an inflammation of the brain, which first discovered itself in slight aberrations of mind, and terminated in delirium. This awful eclipse of reason continued to the last, so that his friends were denied the satisfaction of receiving from his dying lips assurances of his Christian hope. Some of them, however, recollect with pleasure, that at the beginning of his disease, when his intellect was rather exalted than deranged, his expressions of religious feeling and joy were unusually strong; and he has left them higher consolation than a dying testimony, even the memory of a blameless and well-spent life.

Having given this brief record of a life too peaceful and prosperous to furnish matter for biography, we proceed to give our views of the character of Mr. Gallison.—His chief distinction was not talent, although he had fine powers of intellect, and a capacity of attention, which, in usefulness if not in splendour, generally surpasses genius. His primary characteristic, and that which gave him his peculiar weight in the community, was the force of moral and religious principle; a force, which operated with the steadiness of a law of nature, a paramount energy, which suffered no portion of life or intellect to be wasted, which concentrated all his faculties and feelings on worthy objects. His powers did not astonish, but none of them were lost to himself or society. His great distinction was the singleness of his mind, the sway which duty had gained over him, his habit of submitting to this, as to an inviolable

ordinance of the universe. Conscience was consulted revcrently as an oracle of God. The moral power seemed always at work in his breast, and its control reached to his whole life.

We sometimes witness a strong regard to duty, which confers little grace or interest on the character, because partial and exclusive views are taken of duty, and God is thought to require a narrow service, which chains and contracts instead of unfolding the mind. In Mr. Gallison, the sense of duty was as enlightened and enlarged as it was strong. To live religiously, he did not think himself called to give up the proper pursuits and gratifications of human nature. He believed, that religion was in harmony with intellectual improvement, with the pleasures of imagination and society, and especially with the kind affections. His views of the true excellence of a human being, were large and generous; and hence, instead of that contracted and repulsive character, which has often been identified with piety, his virtue, though of adamantine firmness, was attractive, cheerful, lovely.

This union of strength and light, in his sense of duty, gave a singular harmony to his character. All his faculties and sensibilities seemed to unfold together, just as the whole body grows at once; and all were preserved, by a wise, presiding moral sentiment, in their just proportions. He was remarkably free from excess, even in the virtues and pursuits to which he was most prone. His well balanced mind was the admiration of his friends. He had strong feeling, yet a calm judgment; and unwearied activity, without restlessness or precipitancy. He had vigour and freedom of thought, but not the slightest propensity to rash and

wild speculation. He had professional ardour, but did not sacrifice to his profession the general improvement of his intellect and heart. He loved study, and equally loved society. He had religious sensibility, but a sensibility which never rested until it had found its true perfection and manifestation in practice. His mind was singularly harmonious, a well adjusted whole; and this was the secret of the signal confidence which he inspired; for confidence, or the repose of our minds on another, depends on nothing so much as on the proportion which we observe in his character. Even a good feeling, when carried to excess, though viewed with indulgence and affection, always shakes in a measure our trust.

From this general survey, we pass to some particulars of the character of Mr. Gallison. His religion was a trait which claims our first consideration. He believed in God, and in the revelation of his will by Jesus Christ; and he was not a man in whom such a belief could lie dead. That great and almost overwhelming doctrine of a God, the Maker of all things, in whom he lived, and from whom all his blessings came, wrought in him powerfully. He was not satisfied with a superficial religion, but was particularly interested in those instructions from the pulpit which enjoined a deep, living, all-pervading sense of God's presence and authority, and an intimate union of the mind with its Creator. A friend, who knew him intimately, observes,—"In our frequent walks, his conversation so naturally and cheerfully turned on the attributes and dispensations of God, as convinced me that his religion was no less the delight of his heart than the guide of his life. Though habitually temperate in his feelings,

I have sometimes known him kindle into rapture while conversing on these holy themes."

But his religion, though strong and earnest, was in unison with his whole character, calm, inquisitive, rational. Uninfected by bigotry or fanaticism, and unseduced by the fair promises of the spirit of innovation, he formed his views of the Christian system with caution, and held them without asperity. In regard to that important doctrine which has lately agitated the community, he was a Unitarian, believing in the preexistence of the Saviour, and as firmly believing that he was a distinct being from the Supreme God, derived from and dependent on him; and he considered the Gospel of John, which is often esteemed as the stronghold of opposite sentiments, as giving peculiar support to these views. We mention this, not because the conclusions of so wise and good a man were necessarily true, but because reproach is often thrown on the opinions which he adopted, as wanting power to purify and save. He may have erred, for he was a man; but who that knew him can doubt, that whatever were his errors, he held the most important and efficacious doctrines of Christianity? His religious friends, and they were not a few, can testify to the seriousness and reverence with which he approached the Scriptures, and to the fidelity with which he availed himself of the means of a right interpretation.

His religion was not ostentatiously thrust on notice; but he thought as little of hiding it, as of concealing his social feelings, or his love of knowledge. It was the light by which he walked, and his daily path showed whence the light came. Of his decision in asserting the principles of that religion which he received as

from God, he gave a striking proof in his Address to the Peace Society of this commonwealth, which breathes the very morality of Christ, and is throughout a mild but firm remonstrance against great practical errors, which have corrupted the Church almost as deeply as the world. It was so natural to him to act on the convictions of his mind, that he seemed on this occasion utterly unconscious that there was a degree of heroism in a young man of a secular calling, and who mixed occasionally in fashionable life, enlisting so earnestly in the service of the most neglected, yet most distinguishing virtues of Christianity.

That a man, to whom Christianity was so authoritative, should be characterised by its chief grace, benevolence, we cannot wonder. Nature formed him for the kind affections, and religious principle added tenderness, steadiness, dignity, to the impulses of nature. That great maxim of Christianity, "No man liveth to himself," was engraven on his mind. Without profession, or show, or any striking discoveries of emotion, he felt the claim of everything human on his sympathy and service. His youth and professional engagements did not absolve him to his own conscience from labouring in the cause of mankind; and his steady zeal redeemed from business sufficient time for doing extensive good. In the institutions for useful objects, with which he connected himself, he gave more than his property; he contributed his mind, his judgment, his well-directed zeal; and the object which he was found to favour, derived advantage from his sanction, no less than from his labours.

He felt strongly, what a just view of human nature always teaches, that society is served by nothing so

essentially, as by the infusion of a moral and religious spirit into all its classes; and this principle, like every other when once recognised, became to him a law. We cannot but mention with great pleasure, the earnestness with which he entered into a plan for collecting the poor children, in the neighbourhood of the church where he worshipped, into a school for religious instruction on the Lord's day. He visited many poor families on this errand of charity, offering at once Christian instruction, and the pecuniary means by which the children might be clothed decently to receive it; and he gave a part of every Sunday to this office. The friend, whom we formerly quoted, observes, "I was much delighted to see him one Sunday, leading one of his little flock (who being a stranger had not become familiarised to his home) through our dirtiest lanes, and inquiring at the humblest sheds for his dwelling." To a man, crowded with business, and accustomed to the most refined society, this lowly and unostentatious mode of charity could only have been recommended by a supreme sense of religious and social obligation. He was one of the few among us, who saw that the initiation of the poor into moral and religious truth, was an office worthy of the most cultivated understanding, and that to leave it, as it is sometimes left, to those whose zeal outstrips their knowledge, was to expose to hazard and reproach one of the most powerful means of benefiting society.

Another cause to which he devoted himself, was the Peace Society of this Commonwealth, and to this institution his mind was drawn and bound by perceiving its accordance with the spirit of Christianity. Accustomed as he was to believe that every principle which

a man adopts is to be carried into life, he was shocked with the repugnance between the Christian code and the practice of its professed followers on the subject of war; and he believed that Christianity, seconded as it is by the progress of society, was a power adequate to the production of a great revolution of opinion on this point, if its plain principles and the plain interests of men were earnestly unfolded. There was one part of this extensive topic, to which his mind particularly turned. He believed that society had made sufficient advances, to warrant the attempt to expunge from the usages of war, the right of capturing private property at sea. He believed that the evils of war would be greatly abridged, and its recurrence checked, were the ocean to be made a safe, privileged, unmolested pathway for all nations, whether in war or peace; and that the minds of men had become prepared for this change, by the respect now paid by belligerents to private property on shore: a mitigation of war, to be wholly ascribed to the progress of the principles and spirit of Christianity. His interest in this subject led him to study the history of maritime warfare, and probably no man among us had acquired a more extensive acquaintance with it. Some of the results he gave in an article in the North American Review, on Privateering, and in a Memorial to Congress against this remnant of barbarism. To this field of labour he certainly was not drawn by the hope of popularity; and though he outstripped the feelings of the community, his efforts will not be vain. He was a pioneer in a path, in which society, if it continue to advance, will certainly follow him, and will at length do justice to the wisdom as well as purity of his design.

Other institutions shared his zeal and countenance; but we pass from these to observe, that his benevolence was not husbanded for public works or great occasions. It entered into the very frame and structure of his mind, so that, wherever he acted, he left its evidences and fruits. Even in those employments where a man is expected to propose distinctly his own interest, he looked beyond himself; and those who paid him for his services, felt that another debt was due, and personal attachment often sprung from the intercourse of business. In his social and domestic connections, how he felt and lived, and what spirit he breathed, we learn from the countenances and tones of his friends, when they speak of his loss. The kind of praise which a man receives after death, corresponds generally with precision to his character. We can often see on the decease of a distinguished individual, that whilst all praise, few feel; that the heart has no burden, no oppression. In the case of Mr. Gallison, there was a general, spontaneous conviction, that society had been bereaved; and at the same time, a feeling of personal bereavement, as if a void which no other could fill, were made in every circle in which he familiarly moved; and this can only be explained by the genuine benevolence, the sympathy with every human interest, which formed his character. His benevolence, indeed, was singularly unalloyed. Those feelings of unkindness which sometimes obscure for a moment, the goodness of excellent men, seldom or never passed over him. Those who best knew him, cannot, by an effort of imagination, put an acrimonious speech into his lips, any more than they can think of him under an entirely different countenance. The voice ceases to be his, its tones do not belong to him,

when they would make it the vehicle of unkindness. We have understood, what we should not doubt, that in his profession, amidst the collision of rivals, his ambition, which undoubtedly degenerated sometimes into excess, was still so controlled by his generosity and uprightness, that he was never known to sully with an envious breath, the honest fame of another, or to withhold a ready testimony to another's worth. So great was the kindliness of his heart, that his many pressing employments did not exclude those little attentions to his kindred, for which multiplied cares are generally admitted as an excuse. He made leisure for minute as well as important services, and thus it is that a feeling of tenderness as well as of respect, is spread through the whole circle of his relatives.

In regard to his intellectual powers, they derived their superiority not only from the liberality of nature, but from the conscientiousness with which they were improved. He early felt the importance of a generous and extensive culture of the mind, and systematically connected with professional studies the pursuit of general literature. He was a striking example of the influence of an operative and enlightened moral sense over the intellect. His views were distinguished not so much by boldness and excursiveness as by clearness, steadiness, judiciousness, and truth; and these characteristic properties of his understanding derived their strength, if not existence, from that fairness, rectitude, simplicity, and that love of the true and useful, which entered so largely into his moral constitution. The objects on which he thought and wrote, did not offer themselves to him in the bright hues of inspired imagination, but in the forms, dimensions, and colours of

reality; and yet there was no tameness in his conception, for the moral relations of things, the most sublime of all relations, he traced with eagerness and delighted to unfold. Accordingly, in all his writings we perceive the marks of an understanding surrounded by a clear and warm moral atmosphere. His intellect, we repeat it, was excited and developed very much by moral and religious principle. It was not naturally creative, restless, stirred by a bright and burning imagination. The strong power within was conscience, enlightened and exalted by religion; and this sent life through the intellect, and conferred or heightened the qualities by which it was distinguished.

Of his professional character we know nothing by personal observation; but we do know, that in a metropolis where the standard of professional talent and purity is high, he was eminent. We have understood, that he was at once a scientific and practical lawyer, uniting comprehensive views of jurisprudence and laborious research into general principles, with a singular accuracy and most conscientious fidelity in investigating the details of the causes in which he was engaged. The spontaneous tribute of the members of the Suffolk Bar, to so young a brother, is perhaps without precedent. It deserves to be mentioned among his claims to esteem, that he was not usurped by a profession to which he was so devoted; that his thirst for legal knowledge and distinction, though so ardent, left him free for such a variety of exertions and acquisitions.

Of his industry, we have had occasion frequently to speak, and it was not the least striking trait in his character. We need no other proof of this, than his early eminence in a profession which offers no prizes

to genius unaccompanied by application, and whose treasures are locked up in books which hold out no lures to imagination or taste, and which can only interest a mind disposed to patient and intense exertion. We recur, however, to his industry, not so much because it distinguished him, as from the desire of removing what seems to us a false impression, that he fell a victim to excessive application. That he was occasionally guilty of intemperate study (a crime in the eye of a refined morality, because it sacrifices future and extensive usefulness to immediate acquisition), is probably true; but less guilty, we apprehend, than many who are not charged with excess. His social nature, his love of general literature, and his regular use of exercise, gave as great and frequent relaxation to his mind as studious men generally think necessary; nor ought his example to lose its power, by the apprehension that to follow his steps will be to descend with him to an early grave.

This excellent man it has pleased God to take from us; and to take without warning, when our hope was firmest, and his prospects of usefulness and prosperity were, to human eyes, unclouded. That such a course should be so short, is the general sorrow. But ought we to think it short? In the best sense his life was long. To be the centre of so many influences; to awaken through so large a circle sentiments of affection and esteem; to bear effectual testimony to the reality of religion; to exalt the standard of youthful character; to adorn a profession to which the administration of public justice and the care of our civil institutions are peculiarly confided; to uphold and strengthen useful associations; to be the friend of the poor and ignorant,

and a model for the rich and improved; to live in the hearts of friends, and to die amidst general, deep, unaffected lamentation; these surely are not evidences of a brief existence. "Honourable age is not that which standeth in length of time, nor which is measured by number of years; but wisdom is the grey hair unto men, and an unspotted life is old age."

Still the question may be asked, "Why was he taken from so much usefulness?" Were that state laid open to us, into which he is removed, we should have an answer. We should see, that this world is not the only one where intellect is unfolded, and the heart and active powers find objects. We might see, that such a spirit as his, was needed now in another and nobler province of the creation; and that all God's providence towards him, had been training and fitting him to be born, if we may so speak, at this very time, into the future world, there to perform offices and receive blessings which only a mind so framed and gifted could sustain and enjoy. He is not lost. Jesus, whom he followed, "hath abolished death." Thought, affection, piety, usefulness, do not die. If they did, we should do well to hang his tomb with sackcloth, or rather to obliterate every trace and recollection of his tomb and his name, for then a light more precious than the sun's, is quenched for ever. But he is not lost, nor is he exiled from his true happiness. An enlightened, just, and good mind, is a citizen of the universe, and has faculties and affections which correspond to all God's works. Why would we limit it to earth, perhaps the lowest world in this immense creation? Why shall not the spirit which has given proof of its divine origin and heavenly tendency, be suffered to rise to its proper

abode, to a holier community, to a vision of God, under which earthly and mortal natures would sink and be dissolved?

One benefit of the early removal of such a man as Mr. Gallison, is obvious. We learn from it, how early in life the great work of life may begin, and how successfully be prosecuted. Had he lived to advanced years, the acquisitions of his youth would have been forgotten and lost in those of riper years. His character would have been an invaluable legacy, but chiefly to the mature and aged. And surely if his early death shall exalt the aims and purposes of the young; if piety, now postponed to later years, to a winter which bears no such fruit, shall be esteemed the ornament and defence of that interesting and tempted age; if our young men shall learn from him, that they belong to God and society; then his early death may prove as useful as a protracted life.

We shall add but one more remark. The general sorrow which followed Mr. Gallison to the tomb, was not only honourable to him, but to the community. For he had no dazzling qualities. His manners were not imposing, nor was he aided by uncommon patronage. His worth was unobtrusive, mild, retiring, and left to win its own way to notice and honour. Yet how few young men have reared such a monument in the memories and hearts of the community? Amidst charges of degeneracy, and with real grounds of humiliation, we should deem it a privilege to live in a state of society, in which such a character as Mr. Gallison's is so generally understood, and is recompensed with such heartfelt and generous praise.

APPENDIX.

I have thrown into an Appendix parts of certain Tracts and Discourses, which were called forth by passing events in the political and religious world. I have aimed, in making the selections, to take passages, which contain general views, retaining only such references to personal, local, and temporary topics, as seem necessary to a full understanding of the extracts.

EXTRACTS

FROM

OBSERVATIONS ON THE PROPOSITION

FOR INCREASING THE MEANS OF THEOLOGICAL EDUCATION AT THE UNIVERSITY IN CAMBRIDGE.—1816.

As a proposition is now before the public for increasing the means of theological education at Harvard University, it is thought that a few observations on the subject, may be acceptable to those who have not been able to give to it much attention, and whose aid and patronage may be solicited.

It may perhaps be asked by some, though I hope the question will be confined to a few, Why ought we to be so solicitous for the education of ministers? The answer is obvious. The object of the ministry is peculiarly important. To the Christian minister are entrusted in a measure the dearest and most valuable interests of the human race. He is called to watch over the morals of society, and to awaken and cultivate the principles of piety and virtue in the hearts of individuals. He is set apart to dispense that religion, which, as we believe, came from God, which was given to reform, exalt, and console us, and on the reception of which the happiness of the future life depends. Ought we not to be solicitous for the wise and effectual training of those by whom this religion is to be unfolded and enforced, and to whose influence our own minds and those of our children are to be so often exposed?

Our interest in a minister is very peculiar. He is to us what no other professional man can be. We want him, not to transact our business and to receive a compensation, but to be our friend, our guide, an inmate in our families; to enter our houses in affliction; and to be able to give us light, admonition, and consolation, in suffering, sickness, and the last hours of life.

Our connection with men of other professions is transient, accidental, rare. With a minister it is habitual. Once in the week, at least, we are to meet him and sit under his instructions. We are to give up our minds in a measure to his influence, and to receive from him impressions on a subject, which, more than all others, concerns us, and with which our improvement and tranquillity through life and our future peace are intimately connected.

We want the minister of religion to address our understandings with clearness; to extend and brighten our moral and religious conceptions; to throw light over the obscurities of the sacred volume; to assist us in repelling those doubts which sometimes shake our convictions of Christian truth; and to establish us in a firm and rational belief.

We want him, not only to address the understanding with clearness, but still more to speak to the conscience and heart with power; to force, as it were, our thoughts from the world; to rouse us from the slumbers of an unreflecting life; to exhibit religion in an interesting form, and to engage our affections on the side of duty. Such are the offices and aids which we need from the Christian minister. Who does not see in a moment, that much preparation of the intellect and heart is required to render him successful in these high and generous labours?

These reasons for being interested in the education of ministers, grow out of the nature and importance of religion. Another important remark is, that the state of our country demands that greater care than ever should be given to this object. It will not be denied, I presume, that this country is

on the whole advancing in intelligence. The means of improvement are more liberally and more generally afforded to the young than in former times. A closer connection subsists with the cultivated minds in other countries. A variety of institutions are awakening our powers, and communicating a degree of general knowledge, which was not formerly diffused among us. Taste is more extensively cultivated, and the finest productions of polite literature find their way into many of our families. Now in this state of things, in this increasing activity of intellect, there is peculiar need of an enlightened ministry. Religion should not be left to feeble and ignorant advocates, to men of narrow and unfurnished minds. Its ministers should be practical proofs, that it may be connected with the noblest improvements of the understanding; and they should be able to convert into weapons for its defence, the discoveries of philosophy and the speculations of genius. Religion must be adapted, in its mode of exhibition, to the state of society. The form in which we present it to the infant, will not satisfy and interest the advanced understanding. In the same manner, if in a cultivated age religious instruction does not partake the general elevation, it will be slighted by the very minds whose influence it is most desirable to engage on the side of virtue and piety.

I have observed, that an enlightened age requires an enlightened ministry. On the other hand, it may be observed, that an enlightened ministry is a powerful agent in continuing and accelerating the progress of light, of refinement, and of all social improvements. The limits of this essay will not admit the full developement of this sentiment. I will only observe, that perhaps the most reflecting men are not aware how far a society is indebted for activity of intellect, delicacy of manners, and the strength of all its institutions, to the silent, subtile influence of the thoughts and feelings which are kept alive in the breasts of multitudes by religious instruction.

There is another most important consideration for promoting an enlightened ministry. Religious teachers there

certainly will be, of one description or another; and if men of well furnished minds cannot be found for this office, we shall be overwhelmed by the ignorant and fanatical. The human heart is disposed, by its very nature, to religious impressions, and it wants guidance, wants direction, wants the light and fervour of other minds, in this most interesting concern. Conscious of weakness, and delighting in excitement, it will follow the blindest guide who speaks with confidence of his communications with God, rather than advance alone in the religious life. An enlightened ministry is the only barrier against fanaticism. Remove this, and popular enthusiasts would sweep away the multitude as with a torrent, would operate with an unresisted power on the ardent imagination of youth, and on the devotional susceptibility of woman, and would even prostrate cultivated minds in which feeling is the most prominent trait. Few of us consider the proneness of the human heart to extravagance and fanaticism, or how much we are all indebted for our safety to the good sense and intellectual and religious improvement of ministers of religion.

Ignorant ministers are driven almost by necessity to fanaticism. Unable to interest their hearers by appeals to the understanding, and by clear, judicious, and affecting delineations of religion, they can only acquire and maintain the ascendency which is so dear to them, by inflaming the passions, by exciting a distempered and ungoverned sensibility, and by perpetuating ignorance and error. Every man of observation must have seen melancholy illustrations of this truth, and what an argument does it afford in favour of an enlightened ministry!

Nothing more is needed to show the great interest which the community ought to feel in the education of young men for the ministry. But it will be asked, Are not our present means sufficient? Are not our pulpits filled with well furnished and enlightened teachers? Why seek to obtain additional aids for this important end? I answer, first, that a sufficient number of enlightened ministers is not trained for

our pulpits. There is a demand beyond the supply, even if we look no farther than this Commonwealth; and if we look through the whole country, we shall see an immense tract of the spiritual vineyard uncultivated, and uncultivated for want of labourers.—I answer, in the second place, that whilst in our pulpits we have ministers whose gifts and endowments entitle them to respect, we yet need and ought to possess a more enlightened ministry. Many of our religious teachers will lament to us the deficiencies of their education, will lament that the narrowness of their circumstances compelled them to too early an entrance on their work, will lament that they were deprived, by the imperfection of our institutions, of many aids which the preparation for the ministry requires. We have indeed many good ministers. But we ought to have better. We may have better. But unless we will sow more liberally, we cannot expect a richer harvest. The education of ministers decides very much their future character, and where this is incomplete, we must not expect to be blessed with powerful and impressive instruction. The sum is, we need an increase of the means of theological education.

But it will be asked, Why shall we advance funds for the education of ministers, rather than of physicians or lawyers? Why are such peculiar aids and encouragements needed for this profession? Will not the demand for ministers obtain a supply, just as the demand for every other species of talent? This reasoning is founded on a principle generally true, that demand creates a supply; but every general rule has its exceptions, and it is one of the highest offices of practical wisdom to discern the cases where the rule fails in its application.

All reasoning should give place to fact. Now it is an undeniable fact, that whilst the other learned professions in our country are crowded and overstocked, whilst the supply vastly surpasses the demand, the profession of the ministry is comparatively deserted, and candidates of respectable standing, instead of obtruding themselves in crowds, are often to be sought with a degree of care and difficulty.

The reason of this is to be found in the difference between the ministry and other professions. Other professions hold out the strong lures of profit and distinction. They appeal to the ambition, the love of gain, the desire of rising in the world, which are so operative on youthful minds. These lures are not, and ought not to be, exhibited by the ministry. This profession makes its chief appeal to the moral and religious feelings of the young; and we all know, how much fainter these are than those which I have previously mentioned. Can we wonder, then, that the ministry is less crowded?

I proceed to another remark. The professions of law and medicine do not imperiously demand any high moral qualifications in those who embrace them. A young man, whose habits are not altogether pure, or whose character is marked by levity, may enter on the study of these professions, without incurring the reproach of impropriety or inconsistency of conduct. The ministry, on the other hand, demands not merely unexceptionable morals, but a seriousness of mind, and a propensity to contemplative and devout habits, which are not the ordinary characteristics of that age when a choice must be made of the business of life. On this account, the number of the young who are inclined by their own feelings, and advised by others, to enter the ministry, is comparatively small.

I am now led to another reflection, growing out of the last. The profession of the ministry has an aspect not inviting to the young. Youth is the period of animation and gaiety. But to the hasty observation of youth, there is a gloominess, a solemnity, a painful self-restraint belonging to the life of a minister. Even young men of pure morals and of devotional susceptibility, shrink from an employment which they think will separate them from the world, and impose a rigorous discipline and painful circumspection. That path, which they would probably find most tranquil and most flowery, seems to them beset with thorns. Do we not see many obstructions to a sufficient supply of students of theology?

I now proceed to another most important consideration.

We have seen, that a large number of young men, qualified by their habits and feelings for the ministry, is not to be expected. It is also a fact, and a very decisive fact, that young men, thus qualified, generally belong to families whose circumstances are confined, and whose means of educating their children are exceedingly narrow. From this class of society, the ministerial profession, as is well known, receives its largest supplies. Do we not at once discover from this statement, that this profession demands from the community peculiar encouragement?—Let me briefly repeat what I have said. From the nature of the ministry, but a small proportion of the young are disposed or fitted to enter it, and of this number a considerable part are unable to defray the expenses of their education; and yet the community has the highest possible interest in giving them the best education which the improvements of the age and the opulence of the country will admit. Is it not clear, that there ought to be provided liberal funds for this most valuable object?

Will it here be asked, Why the candidate for the ministry cannot borrow money to defray the charges of his education? I answer, it is not always easy for him to borrow. Besides, a debt is a most distressing incumbrance to a man who has a prospect of a salary so small, that, without exertions foreign to his profession, it will hardly support him. Can we wonder that the profession is declined, in preference to such a burden?

Where this burden, however, is chosen, the effect is unhappy, and the cause of religion is often a sufferer. The candidate, unwilling to contract a larger debt than is indispensable to his object, hurries through his studies, and enters unfurnished and unprepared on the ministry. His first care is, as it should be, to free himself from his pecuniary obligations; and for this end he endeavours to unite some secular employment with his sacred calling. In this way the spirit of study and of his profession is damped. He forms negligent habits in his preparation for the pulpit, which he soon thinks are justified by the wants of a growing family. His imperfect

education, therefore, is never completed. His mind remains stationary. A meagre library, which he is unable to enlarge, furnishes the weekly food for his flock, who are forced to subsist on an uninteresting repetition of the same dull thoughts.

This is the melancholy history of too many who enter the ministry. Few young men among us are in fact sufficiently prepared, and the consequence is, that religious instruction is not what it should be. The community at large cannot perhaps understand how extensive a preparation the ministry requires. There is one idea, however, which should teach them, that it ought to be more extensive than that which is demanded for any other profession. A lawyer and physician begin their employment with a small number of clients or patients, and their practice is confined to the least important cases within their respective departments. They have therefore much leisure for preparation after entering on their pursuits, and gradually rise into public notice. Not so the minister. He enters at once on the stage. All the duties of a parish immediately devolve upon him. His connection at the first moment, extends to as large a number as he will ever be called to serve. His station is at first conspicuous. He is literally burdened and pressed with duties. The mere labour of composing as many sermons as are demanded of him, is enough to exhaust his time and strength. If, then, his education has been deficient, how is it to be repaired? Amidst these disadvantages, can we wonder that the mind loses its spring, and soon becomes satisfied with very humble productions? How important is it, that a good foundation should be laid, that the theological student should have time to accumulate some intellectual treasures, and that he should be trained under circumstances more suited to give him an unconquerable love of his profession, of study, and of the cause to which he is devoted!

THE

SYSTEM OF EXCLUSION & DENUNCIATION

IN RELIGION CONSIDERED.

1815.

NOTHING is plainer, than that the leaders of the party called "Orthodox," have adopted and mean to enforce a system of exclusion, in regard to Liberal Christians. They spare no pains to infect the minds of their too easy followers with the persuasion, that they ought to refuse communion with their Unitarian brethren, and to deny them the name, character, and privileges of Christians. On this system, I shall now offer several observations.

I begin with an important suggestion. I beg that it may be distinctly understood, that the zeal of Liberal Christians on this point, has no other object than the peace and prosperity of the church of Christ. We are pleading, not our own cause, but the cause of our Master. The denial of our Christian character, by fallible and imperfect men, gives us no anxiety. Our relation to Jesus Christ, is not to be dissolved by the breath of man. Our Christian rights do not depend on human passions. We have precisely the same power over our brethren which they have over us, and are equally authorised to sever them from the body of Christ. Still more; if the possession of truth give superior weight to denunciation, we are persuaded that our opposers will be the severest suf-

ferers, should we think fit to hurl back the sentence of exclusion and condemnation. But we have no disposition to usurp power over our brethren. We believe, that the spirit which is so studiously excited against ourselves, has done incalculable injury to the cause of Christ; and we pray God to deliver us from its power.

Why are the name, character, and rights of Christians, to be denied to Unitarians? Do they deny that Jesus is the Christ? Do they reject his word as the rule of their faith and practice? Do their lives discover indifference to his authority and example? No, these are not their offences. They are deficient in none of the qualifications of disciples, which were required in the primitive age. Their offence is, that they read the Scriptures for themselves, and derive from them different opinions on certain points, from those which others have adopted. Mistake of judgment is their pretended crime, and this crime is laid to their charge by men who are as liable to mistake as themselves, and who seem to them to have fallen into some of the grossest errors. A condemning sentence from such judges, carries with it no terror. Sorrow for its uncharitableness, and strong disapprobation of its arrogance, are the principal feelings which it inspires.

It is truly astonishing, that Christians are not more impressed with the unbecoming spirit, the arrogant style, of those who deny the Christian character to professed and exemplary followers of Jesus Christ, because they differ in opinion on some of the most subtile and difficult subjects of theology. A stranger, at hearing the language of these denouncers, would conclude, without a doubt, that they were clothed with infallibility, and were appointed to sit in judgment on their brethren. But for myself, I know not a shadow of pretence for the language of superiority assumed by our adversaries. Are they exempted from the common frailty of our nature? Has God given them superior intelligence? Were they educated under circumstances more favourable to

improvement, than those whom they condemn? Have they brought to the Scriptures more serious, anxious, and unwearied attention? Or do their lives express a deeper reverence for God and for his Son? No. They are fallible, imperfect men, possessing no higher means, and no stronger motives for studying the word of God, than their Unitarian brethren. And yet their language to them is virtually this;—"We pronounce you to be in error, and in most dangerous error. We know that we are right, and that you are wrong, in regard to the fundamental doctrines of the Gospel. You are unworthy the Christian name, and unfit to sit with us at the table of Christ. We offer you the truth, and you reject it at the peril of your souls." Such is the language of humble Christians to men who, in capacity and apparent piety, are not inferior to themselves. This language has spread from the leaders, through a considerable part of the community. Men in those walks of life which leave them without leisure or opportunities for improvement, are heard to decide on the most intricate points, and to pass sentence on men whose lives have been devoted to the study of the Scriptures! The female, forgetting the tenderness of her sex, and the limited advantages which her education affords for a critical study of the Scriptures, inveighs with bitterness against the damnable errors of such men as Newton, Locke, Clarke, and Price! The young, too, forget the modesty which belongs to their age, and hurl condemnation on the head which has grown grey in the service of God and mankind. Need I ask, whether this spirit of denunciation for supposed error, becomes the humble and fallible disciples of Jesus Christ?

In vindication of this system of exclusion and denunciation, it is often urged, that the "honour of religion," the "purity of the church," and the "cause of truth," forbid those who hold the true gospel, to maintain fellowship with those who support corrupt and injurious opinions. Without stopping to notice the modesty of those who claim an exclusive know-

ledge of the true gospel, I would answer, that the "honour of religion" can never suffer by admitting to Christian fellowship men of irreproachable lives, whilst it has suffered most severely from that narrow and uncharitable spirit which has excluded such men for imagined errors. I answer again, that "the cause of truth" can never suffer by admitting to Christian fellowship, men who honestly profess to make the Scriptures their rule of faith and practice, whilst it has suffered most severely by substituting for this standard, conformity to human creeds and formularies. It is truly wonderful, if excommunication for supposed error be the method of purifying the church, that the church has been so long and so wofully corrupted. Whatever may have been the deficiencies of Christians in other respects, they have certainly discovered no criminal reluctance in applying this instrument of purification. Could the thunders and lightnings of excommunication have corrected the atmosphere of the church, not one pestilential vapour would have loaded it for ages. The air of Paradise would not have been more pure, more refreshing. But what does history tell us? It tells us, that the spirit of exclusion and denunciation has contributed more than all other causes to the corruption of the church, to the diffusion of error; and has rendered the records of the Christian community as black, as bloody, as revolting to humanity, as the records of empires founded on conquest and guilt.

But it is said, Did not the Apostle denounce the erroneous, and pronounce a curse on the "abettors of another gospel?" This is the stronghold of the friends of denunciation. But let us never forget, that the Apostles were inspired men, capable of marking out with unerring certainty, those who substituted "another gospel" for the true. Show us their successors, and we will cheerfully obey them.

It is also important to recollect the character of those men, against whom the apostolic anathema was directed. They were men, who knew distinctly what the Apostles taught, and

yet opposed it; and who endeavoured to sow division, and to gain followers, in the churches which the Apostles had planted. These men, resisting the known instructions of the authorised and inspired teachers of the Gospel, and discovering a factious, selfish, mercenary spirit, were justly excluded as unworthy the Christian name. But what in common with these men, have the Christians whom it is the custom of the "Orthodox" to denounce? Do these oppose what they know to be the doctrine of Christ and his Apostles? Do they not revere Jesus and his inspired messengers? Do they not dissent from their brethren, simply because they believe that their brethren dissent from their Lord?—Let us not forget, that the contest at the present day, is not between the Apostles themselves and men who oppose their known instructions, but between uninspired Christians, who equally receive the Apostles as authorised teachers of the Gospel, and who only differ in judgment as to the interpretation of their writings. How unjust, then, is it for any class of Christians, to confound their opponents with the factious and unprincipled sectarians of the primitive age. Mistake in judgment is the heaviest charge which one denomination has now a right to urge against another; and do we find that the Apostles ever denounced mistake as "awful and fatal hostility" to the Gospel; that they pronounced anathemas on men who wished to obey, but who misapprehended their doctrines? The Apostles well remembered, that none ever mistook more widely than themselves. They remembered, too, the lenity of their Lord towards their errors, and this lenity they cherished and laboured to diffuse.

But it is asked, Have not Christians a right to bear "solemn testimony" against opinions which are "utterly subversive of the Gospel, and most dangerous to men's eternal interests"? To this I answer, that the opinions of men, who discover equal intelligence and piety with ourselves, are entitled to respectful consideration. If, after inquiry, they seem erroneous

and injurious, we are authorised and bound, according to our ability, to expose, by fair and serious argument, their nature and tendency. But I maintain, that we have no right as individuals, or in an associated capacity, to bear our "solemn testimony" against these opinions, by menacing with ruin the Christian who listens to them, or by branding them with the most terrifying epithets, for the purpose of preventing candid inquiry into their truth. This is the fashionable mode of "bearing testimony," and it is a weapon which will always be most successful in the hands of the proud, the positive, and overbearing, who are most impatient of contradiction, and have least regard to the rights of their brethren.

But whatever may be the right of Christians, as to bearing testimony against opinions which they deem injurious, I deny that they have any right to pass a condemning sentence, on account of these opinions, on the characters of men whose general deportment is conformed to the Gospel of Christ. Both Scripture and reason unite in teaching, that the best and only standard of character is the life; and he who overlooks the testimony of a Christian life, and grounds a sentence of condemnation on opinions, about which he, as well as his brother, may err, violates most flagrantly the duty of just and candid judgment, and opposes the peaceful and charitable spirit of the Gospel. Jesus Christ says, "By their fruits shall ye know them." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he who doeth the will of my Father which is in heaven." "Ye are my friends, if ye do whatsoever I command you." "He that heareth and doeth these my sayings," *i. e.* the precepts of the Sermon on the Mount, "I will liken him to a man who built his house upon a rock." It would be easy to multiply similar passages. The whole Scriptures teach us, that he and he only is a Christian, whose life is governed by the precepts of the Gospel, and that by this standard alone, the profession of this religion should be tried. We do not deny, that our

brethren have a right to form a judgment as to our Christian character. But we insist that we have a right to be judged by the fairest, the most approved, and the most settled rules, by which character can be tried; and when these are overlooked, and the most uncertain standard is applied, we are injured; and an assault on character, which rests on this ground, deserves no better name than defamation and persecution.

I know that this suggestion of persecution, will be indignantly repelled by those who deal most largely in denunciation. But persecution is a wrong or injury inflicted for opinions; and surely assaults on character fall under this definition. Some persons seem to think, that persecution consists in pursuing error with fire and sword; and that therefore it has ceased to exist, except in distempered imaginations, because no class of Christians among us is armed with these terrible weapons. But no. The form is changed, but the spirit lives. Persecution has given up its halter and fagot, but it breathes venom from its lips, and secretly blasts what it cannot openly destroy. For example, a Liberal minister, however circumspect in his walk, however irreproachable in all his relations, no sooner avows his honest convictions on some of the most difficult subjects, than his name begins to be a by-word. A thousand suspicions are infused into his hearers; and it is insinuated, that he is a minister of Satan, in "the guise of an angel of light." At a little distance from his home, calumny assumes a bolder tone. He is pronounced an infidel, and it is gravely asked, whether he believes in a God. At a greater distance, his morals are assailed. He is a man of the world, "leading souls to hell," to gratify the most selfish passions. But notwithstanding all this, he must not say a word about persecution, for reports like these rack no limbs; they do not even injure a hair of his head; and how then is he persecuted? —Now for myself, I am as willing that my adversary should take my purse or my life, as that he should rob me of my

reputation, rob me of the affection of my friends, and of my means of doing good. "He who takes from me my good name," takes the best possession of which human power can deprive me. It is true, that a Christian's reputation is comparatively a light object; and so is his property, so is his life; all are light things to him, whose hope is full of immortality. But, of all worldly blessings, an honest reputation is to many of us the most precious; and he who robs us of it, is the most injurious of mankind, and among the worst of persecutors. Let not the friends of denunciation attempt to escape this charge, by pleading their sense of duty, and their sincere desire to promote the cause of truth. St. Dominic was equally sincere, when he built the Inquisition; and I doubt not that many torturers of Christians, have fortified their reluctant minds, at the moment of applying the rack and the burning iron, by the sincere conviction, that the cause of truth required the sacrifice of its foes. I beg that these remarks may not be applied indiscriminately to the party called "Orthodox," among whom are multitudes whose humility and charity would revolt from making themselves the standards of Christian piety, and from assailing the Christian character of their brethren.

Many other considerations may be added to those which have been already urged, against the system of excluding from Christian fellowship men of upright lives, on account of their opinions. It necessarily generates perpetual discord in the church. Men differ in opinions as much as in features. No two minds are perfectly accordant. The shades of belief are infinitely diversified. Amidst this immense variety of sentiment, every man is right in his own eyes. Every man discovers errors in the creed of his brother. Every man is prone to magnify the importance of his own peculiarities, and to discover danger in the peculiarities of others. This is human nature. Every man is partial to his own opinions, because they are his own, and his self-will and pride are wounded by contradiction. Now what must we expect, when beings so

erring, so divided in sentiment, and so apt to be unjust to the views of others, assert the right of excluding one another from the Christian church on account of imagined error? As the Scriptures confine this right to no individual and to no body of Christians, it belongs alike to all; and what must we expect, when Christians of all capacities and dispositions, the ignorant, prejudiced, and self-conceited, imagine it their duty to prescribe opinions to Christendom, and to open or to shut the door of the church according to the decision which their neighbours may form on some of the most perplexing points of theology? This question, unhappily, has received answer upon answer in ecclesiastical history. We there see Christians denouncing and excommunicating one another for supposed error, until every denomination has been pronounced accursed by some portion of the Christian world; so that were the curses of men to prevail, not one human being would enter heaven. To me it appears, that to plead for the right of excluding men of blameless lives, on account of their opinions, is to sound the peal of perpetual and universal war. Arm men with this power, and we shall have "nothing but thunder." Some persons are sufficiently simple to imagine, that if this "horrid Unitarianism" were once hunted down, and put quietly into its grave, the church would be at peace. But no: our present contests have their origin, not in the "enormities" of Unitarianism, but very much in the principles of human nature, in the love of power, in impatience of contradiction, in men's passion for imposing their own views upon others, in the same causes which render them anxious to make proselytes to all their opinions. Were Unitarianism quietly interred, another and another hideous form of error would start up before the zealous guardians of the "purity of the church." The Arminian, from whom the pursuit has been diverted for a time by his more offending Unitarian brother, would soon be awakened from his dream of security, by the clamour of denunciation; and should the Arminian fall a prey, the Calvinists

would then find time to look into the controversies among themselves, and almost every class would discover, with the eagle eye of their brethren at New-York, that those who differ from them hold "another gospel," and ought to be "resisted and denounced." Thus the wars of Christians will be perpetual. Never will there be peace, until Christians agree to differ, and agree to look for the evidences of Christian character in the temper and the life.

Another argument against this practice of denouncing the supposed errors of sincere professors of Christianity, is this. It exalts to supremacy in the church, men who have the least claim to influence. Humble, meek, and affectionate Christians are least disposed to make creeds for their brethren, and to denounce those who differ from them. On the contrary, the impetuous, proud, and enthusiastic, men who cannot or will not weigh the arguments of opponents, are always most positive, and most unsparing in denunciation. These take the lead in a system of exclusion. They have no false modesty, no false charity, to shackle their zeal in framing fundamentals for their brethren, and in punishing the obstinate in error. The consequence is, that creeds are formed, which exclude from Christ's church some of his truest followers, which outrage reason as well as revelation, and which subsequent ages are obliged to mutilate and explain away, lest the whole religion be rejected by men of reflection. Such has been the history of the church. It is strange that we do not learn wisdom from the past. What man, who feels his own fallibility, who sees the errors into which the positive and "orthodox" of former times have been betrayed, and who considers his own utter inability to decide on the degree of truth, which every mind, of every capacity, must receive in order to salvation, will not tremble at the responsibility of prescribing to his brethren, in his own words, the views they must maintain on the most perplexing subjects of religion? Humility will always leave this work to others.

Another important consideration is, that this system of excluding men of apparent sincerity, for their opinions, entirely subverts free inquiry into the Scriptures. When once a particular system is surrounded by this bulwark; when once its defenders have brought the majority to believe, that the rejection of it is a mark of depravity and perdition, what but the name of liberty is left to Christians? The obstacles to inquiry are as real, and may be as powerful, as in the neighbourhood of the Inquisition. The multitude dare not think, and the thinking dare not speak. The right of private judgment may thus, in a Protestant country, be reduced to a nullity. It is true, that men are sent to the Scriptures; but they are told before they go, that they will be driven from the church on earth and in heaven, unless they find in the Scriptures the doctrines which are embodied in the popular creed. They are told, indeed, to inquire for themselves; but they are also told, at what points inquiry must arrive; and the sentence of exclusion hangs over them, if they happen to stray, with some of the best and wisest men, into forbidden paths. Now this "Protestant liberty" is, in one respect, more irritating than Papal bondage. It mocks as well as enslaves us. It talks to us courteously as friends and brethren, whilst it rivets our chains. It invites and even charges us to look with our own eyes, but with the same breath warns us against seeing anything which Orthodox eyes have not seen before us. Is this a state of things favourable to serious inquiry into the truths of the Gospel? yet, how long has the church been groaning under this cruel yoke!

Another objection to this system of excluding professed disciples of Christ, on account of their opinions, is, that it is inconsistent with the great principles of Congregationalism. In churches, where the power is lodged in a few individuals, who are supposed to be the most learned men in the community, the work of marking out and excluding the erroneous, may seem less difficult. But among Congregationalists, the

tribunal before which the offender is to be brought, is the whole church, consisting partly of men in humble circumstances and of unimproved minds; partly of men engaged in active and pressing business; and partly of men of education, whose studies have been directed to law and medicine. Now is this a tribunal, before which the most intricate points of theology are to be discussed, and serious inquirers are to answer for opinions, which they have perhaps examined more laboriously and faithfully than all their judges? Would a church of humble men, conscious of their limited opportunities, consent to try, for these pretended crimes, professing Christians, as intelligent, as honest, and as exemplary as themselves? It is evident, that in the business of excluding men for opinions, a church can be little more than the tool of the minister, or a few influential members; and our churches are, in general, too independent and too upright to take this part in so solemn a transaction. To correct their deficiencies, and to quicken their zeal on this point, we are now threatened with new tribunals, or Consociations, whose office it will be to try ministers for their errors, to inspect the churches, and to advise and assist them in the extirpation of "heresy." Whilst the laity are slumbering, the ancient and free constitution of our churches is silently undermined, and is crumbling away. Since argument is insufficient to produce uniformity of opinion, recourse must be had to more powerful instruments of conviction; I mean, to ECCLESIASTICAL COURTS. And are this people indeed prepared to submit to this most degrading form of vassalage; a vassalage, which reaches and palsies the mind, and imposes on it the dreams and fictions of men, for the everlasting truth of God!

These remarks lead me to the last consideration which I shall urge against the proposed system of exclusion and separation. This system will shake to the foundation our religious institutions, and destroy many habits and connections which have had the happiest influence on the religious character of

this people. In the first place, if Christian communion and all acknowledgments of Christian character are to be denied on the ground of difference of opinion, the annual "Convention of Congregational Ministers of Massachusetts," that ancient bond of union, must be dissolved; and in its dissolution we shall lose the edifying, honourable, and rare example of ministers regularly assembling, not to exercise power and to fetter the conscience, but to reciprocate kind affection, and to unite in sending relief to the families of their deceased brethren. This event may gladden the heart of the sectarian; it will carry no joy to the widow and orphan.—In the next place, the "Associations of Ministers," in our different counties, must in many cases be broken up, to make room for new associations, founded on similarity of opinion. Thus, that intercourse which now subsists between ministers of different persuasions, and which tends to enlarge the mind and to give a liberality to the feelings, will be diminished, if not destroyed; and ministers, becoming more contracted and exclusive, will communicate more of this unhappy spirit to their societies. —In the next place, neighbouring churches, which, from their very foundation, have cultivated Christian communion, and counselled and comforted each other, will be mutually estranged, and catching the temper of their religious guides, will exchange fellowship for denunciation; and instead of delighting in each other's prosperity, will seek each other's destruction.—Again; in the same church, where Christians of different views have long acknowledged each other as disciples of our Master, and have partaken the same feast of charity, angry divisions will break forth, parties will be marshalled under different leaders, the sentence of excommunication will be hurled by the majority on their guiltless brethren (if the majority should be "orthodox"), and thus anger, heart-burnings, and bitter recriminations will spread through many of our towns and churches.—Again; many of our religious societies will be rent asunder, their ministers dismissed, and

religious institutions cease. It is well known, that many of our country parishes are able to support but a single minister. At the same time, they are divided in sentiment; and nothing but a spirit of charity and forbearance has produced that union by which public worship has been maintained. Once let the proposed war be proclaimed, let the standard of party be raised, and a minister must look for support to that party only to which he is attached. An "Orthodox" minister should blush to ask it from men whom he denounces for honest opinions, and to whom he denies all the ordinances of the Gospel. It surely cannot be expected that Liberal Christians will contribute, by their property, to uphold a system of exclusion and intolerance directed against themselves. What, then, will be the fate of many of our societies? Their ministers, even now, can with difficulty maintain the conflict with other denominations. Must they not sink, when deserted by their most efficient friends? Many societies will be left, as sheep without a shepherd, a prey to those whom we call sectarians, but who will no longer have an exclusive right to the name, if the system of division, which has been proposed, be adopted. Many ministers will be compelled to leave the field of their labours and their prospects of usefulness; and I fear the ministry will lose its hold on the affection and veneration of men, when it shall have engendered so much division and contention.—But this is not all. The system of denying the Christian name to those who differ from us in interpreting the Scriptures, will carry discord not only into churches, but families. In how many instances are heads of families divided in opinion on the present subjects of controversy? Hitherto they have loved each other as partakers of the same glorious hopes, and have repaired in their domestic joys and sorrows to the same God (as they imagined) through the same Mediator. But now, they are taught that they have different Gods and different gospels, and are taught that the friends of truth are not to hold communion with its rejecters. Let this doc-

trine be received, and one of the tenderest ties by which many wedded hearts are knit together will be dissolved. The family altar must fall. Religion will be known in many a domestic retreat, not as a bond of union, but a subject of debate, a source of discord or depression.

Now I ask, For what boon are all these sacrifices to be made? The great end is, that certain opinions, which have been embraced by many serious and inquiring Christians as the truth of God, may be driven from the church, and be dreaded by the people as among the worst of crimes. Uniformity of opinion—that airy good, which emperors, popes, councils, synods, bishops, and ministers have been seeking for ages, by edicts, creeds, threatenings, excommunications, inquisitions, and flames,—this is the great object of the system of exclusion, separation, and denunciation, which is now to be introduced. To this we are to sacrifice our established habits and bonds of union; and this is to be pursued by means which, as many reflecting men believe, threaten our dearest rights and liberties.

It is sincerely hoped, that reflecting laymen will no longer shut their eyes on this subject. It is a melancholy fact, that our long established Congregational form of church government is menaced, and tribunals unknown to our churches, and unknown, as we believe, to the Scriptures, are to be introduced; and introduced for the very purpose, that the supposed errors and mistakes of ministers and private Christians may be tried and punished as heresies, that is, as crimes. In these tribunals, as in all ecclesiastical bodies, the clergy, who make theology their profession, will of necessity have a preponderating influence, so that the question now before the public is, in fact, only a new form of the old controversy, which has agitated all ages; *viz.* whether the clergy shall think for the laity, or prescribe to them their religion. Were this question fairly proposed to the public, there would be but one answer; but it is wrapped up in a dark phraseology about

the purity and order of the church, a phraseology, which, I believe, imposes on multitudes of ministers as well as laymen, and induces acquiescence in measures, the real tendency of which they would abhor. It is, I hope, from no feeling of party, but from a sincere regard to the religion of Christ, that I would rouse the slumbering minds of this community to the dangers which hang over their religious institutions. No power is so rapidly accumulated, or so dreadfully abused, as ecclesiastical power. It assails men with menaces of eternal woe, unless they submit, and gradually awes the most stubborn and strongest minds into subjection. I mean not to ascribe the intention of introducing ecclesiastical tyranny to any class of Christians among us; but I believe, that many, in the fervour of a zeal which may be essentially virtuous, are about to touch with unhallowed hands the ark of God, to support Christianity by measures which its mild and charitable spirit abhors. I believe, that many, overlooking the principles of human nature, and the history of the church, are about to set in motion a spring of which they know not the force, and cannot calculate the effects. I believe, that the seed of spiritual tyranny is sown, and although to a careless spectator it may seem the "smallest of all seeds," it has yet, within itself, a fatal principle of increase, and may yet darken this region of our country with its deadly branches.

The time is come, when the friends of Christian liberty and Christian charity are called to awake, and to remember their duties to themselves, to posterity, and to the church of Christ. The time is come, when the rights of conscience and the freedom of our churches must be defended with zeal. The time is come, when menace and denunciation must be met with a spirit which will show that we dread not the frowns and lean not on the favour of man. The time is come, when every expression of superiority on the part of our brethren should be repelled as criminal usurpation. But in doing this, let the friends of liberal and genuine Christianity remember

the spirit of their religion. Let no passion or bitterness dishonour their sacred cause. In contending for the Gospel, let them not lose its virtues or forfeit its promises.—We are indeed called to pass through one of the severest trials of human virtue, the trial of controversy. We should carry with us a sense of its danger. Religion, when made a subject of debate, seems often to lose its empire over the heart and life. The mild and affectionate spirit of Christianity gives place to angry recriminations and cruel surmises. Fair dealing, uprightness, and truth, are exchanged for the arts of sophistry. The devotional feelings, too, decline in warmth and tenderness. Let us, then, watch and pray. Let us take heed that the weapons of our warfare be not carnal. Whilst we repel usurpation, let us be just to the general rectitude of many by whom our Christian rights are invaded. Whilst we repel the uncharitable censures of men, let us not forget that deep humility and sense of unworthiness with which we should ever appear before God. In our zeal to maintain the great truth, that OUR FATHER IN HEAVEN is alone the Supreme God, let us not neglect that intercourse with him, without which the purest conceptions will avail little to enthrone him in our hearts. In our zeal to hold fast the "word of Christ," in opposition to human creeds and formularies, let us not forget, that our Lord demands another and a still more unsuspicious confession of him, even the exhibition of his spirit and religion in our lives.

The controversy in which we are engaged, is indeed painful; but it was not chosen, but forced upon us, and we ought to regard it as a part of the discipline to which a wise Providence has seen fit to subject us. Like all other trials, it is designed to promote our moral perfection. I trust, too, that it is designed to promote the cause of truth. Whilst I would speak diffidently of the future, I still hope, that a brighter day is rising on the Christian church, than it has yet enjoyed. The Gospel is to shine forth in its native glory. The violent

excitement, by which some of the corruptions of this divine system are now supported, cannot be permanent; and the uncharitableness with which they are enforced, will re-act, like the persecutions of the Church of Rome, in favour of truth. Already we have the comfort of seeing many disposed to inquire, and to inquire without that terror which has bound as with a spell so many minds. We doubt not, that this inquiry will result in a deep conviction, that Christianity is yet disfigured by errors which have been transmitted from ages of darkness. Of this, at least, we are sure, that inquiry, by discovering to men the difficulties and obscurities which attend the present topics of controversy, will terminate in what is infinitely more desirable than doctrinal concord, in the diffusion of a mild, candid, and charitable temper. I pray God, that this most happy consummation may be in no degree obstructed by any unchristian feelings, which, notwithstanding my sincere efforts, have escaped me in the present controversy.

OBJECTIONS TO UNITARIAN CHRISTIANITY

CONSIDERED.

1819.

It is due to truth, and a just deference to our fellow-Christians, to take notice of objections which are currently made to our particular views of religion; nor ought we to dismiss such objections as unworthy of attention, on account of their supposed lightness; because what is light to us, may weigh much with our neighbour, and truth may suffer from obstructions which a few explanations might remove. It is to be feared that those Christians, who are called Unitarian, have been wanting in this duty. Whilst they have met the laboured arguments of their opponents fully and fairly, they have overlooked the loose, vague, indefinite objections, which float through the community, and operate more on common minds than formal reasoning. On some of these objections, remarks will now be offered; and it is hoped that our plainness of speech will not be construed into severity, nor our strictures on different systems be ascribed to a desire of retaliation. It cannot be expected, that we shall repel with indifference, what seem to us reproaches on some of the most important and consoling views of Christianity. Believing that the truths, which through God's good providence we are called to maintain, are necessary to the vindication of the Divine character, and to the prevalence of a more enlightened

and exalted piety, we are bound to assert them earnestly, and to speak freely of the opposite errors which now disfigure Christianity.—What, then, are the principal objections to Unitarian Christianity?

1. It is objected to us, that we deny the Divinity of Jesus Christ. Now what does this objection mean? What are we to understand by the Divinity of Christ? In the sense in which many Christians, and perhaps a majority, interpret it, we do not deny it, but believe it as firmly as themselves. We believe firmly in the Divinity of Christ's mission and office, that he spoke with Divine authority, and was a bright image of the Divine perfections. We believe that God dwelt in him, manifested himself through him, taught men by him, and communicated to him his spirit without measure. We believe that Jesus Christ was the most glorious display, expression, and representative of God to mankind, so that in seeing and knowing him, we see and know the invisible Father; so that when Christ came, God visited the world and dwelt with men more conspicuously than at any former period. In Christ's words, we hear God speaking; in his miracles, we behold God acting; in his character and life, we see an unsullied image of God's purity and love. We believe, then, in the Divinity of Christ, as this term is often and properly used.—How, then, it may be asked, do we differ from other Christians? We differ in this important respect. Whilst we honour Christ as the Son, representative, and image of the supreme God, we do not believe him to be the Supreme God himself. We maintain, that Christ and God are *distinct beings*, two beings, not one and the same being. On this point a little repetition may be pardoned, for many good Christians, after the controversies of ages, misunderstand the precise difference between us and themselves. Trinitarianism teaches, that Jesus Christ is the Supreme and Infinite God, and that he and his Father are not only one in affection, counsel, and will, but are strictly and literally one

and the same being. Now to us this doctrine is most unscriptural and irrational. We say that the Son cannot be the same being with his own Father; that he, who was sent into the world to save it, cannot be the living God who sent him. The language of Jesus is explicit and unqualified. "I came not to do mine own will."—"I came not from myself."—"I came from God." Now we affirm, and this is our chief heresy, that Jesus was not and could not be the God from whom he came, but was another being; and it amazes us that any can resist this simple truth. The doctrine, that Jesus, who was born at Bethlehem; who ate and drank and slept; who suffered and was crucified; who came from God; who prayed to God; who did God's will; and who said, on leaving the world, "I ascend to my Father and your Father, to my God and your God;" the doctrine that this Jesus was the Supreme God himself, and the same being with his Father, this seems to us a contradiction to reason and Scripture so flagrant, that the simple statement of it is a sufficient refutation. We are often charged with degrading Christ; but if this reproach belong to any Christians, it falls, we fear, on those who accuse him of teaching a doctrine so contradictory, and so subversive of the supremacy of our Heavenly Father. Certainly our humble and devout Master has given no ground for this accusation. He always expressed towards God the reverence of a son. He habitually distinguished himself from God. He referred to God all his powers. He said without limitation or reserve, "The Father is greater than I."—"Of myself I can do nothing." If to represent Christ as a being distinct from God, and as inferior to him, be to degrade him, then let our opponents lay the guilt where it belongs, not on us, but on our Master, whose language we borrow, in whose very words we express our sentiments, whose words we dare not trifle with and force from their plain sense. Our limits will not allow us to say more; but we ask common Christians, who have taken their opinions from the Bible, rather than from

human systems, to look honestly into their own minds, and to answer frankly, whether they have not understood and believed Christ's divinity, in the sense maintained by us, rather than in that for which the Trinitarians contend.

2. I proceed to another objection, and one which probably weighs more with multitudes than any other. It is this, that our doctrine respecting Christ takes from the sinner the only ground of hope. It is said by our opponents, "We and all men are sinners by our very nature, and infinitely guilty before God. The sword of divine justice hangs over us, and hell opens beneath us; and where shall we find a refuge but in an infinite Saviour? We want an Infinite Atonement; and in depriving us of this, you rob us of our hope, you tear from the Scriptures the only doctrine which meets our wants. We may burn our Bibles, if your interpretation be true, for our case is desperate; we are lost for ever." In such warm and wild language, altogether unwarranted by Scripture, yet exceedingly fitted to work on common and terror-stricken minds, our doctrine is constantly assailed.

Now, to this declamation, for such we esteem it, we oppose one plain request. Show us, we say, a single passage in the Bible, in which we are told that the sin of man is infinite, and needs an infinite atonement. We find not one. Not even a whisper of this doctrine comes to us from the sacred writers. Let us stop a moment and weigh this doctrine. It teaches us that man, although created by God a frail, erring, and imperfect being, and even created with an irresistible propensity to sin, is yet regarded by his Creator as an infinite offender, meriting infinite punishment for his earliest transgressions; and that he is doomed to endless torment, unless an infinite Saviour appear for his rescue! How can any one, we ask, charge on our benevolent and righteous Parent such a government of his creatures?—We maintain, that man is not created in a condition which makes an infinite atonement necessary; nor do we believe that any creature can fall into a con-

dition, from which God may not deliver him without this rigid expedient. Surely, if an infinite satisfaction to justice were indispensable to our salvation, if God took on him human nature for the very purpose of offering it, and if this fact constitute the peculiar glory, the life and essence, and the saving efficacy of the Gospel, we must find it expressed clearly, definitely, in at least one passage in the Bible. But not one, we repeat it, can be found there.—We maintain, farther, that this doctrine of God becoming a victim and sacrifice for his own rebellious subjects, is as irrational as it is unscriptural. We have always supposed that atonement, if necessary, was to be made *to*, not by, the sovereign who has been offended; and we cannot conceive a more unlikely method of vindicating his authority, than that he himself should bear the punishment which is due to transgressors of his laws.—We have another objection. If an infinite atonement be necessary, and if, consequently, none but God can make it, we see not but that God must become a sufferer, must take upon himself our pain and woe; a thought from which a pious mind shrinks with horror. To escape this difficulty, we are told, that Christ suffered as man, not as God; but if man only suffered, if only a human and finite mind suffered, if Christ, as God, was perfectly happy on the cross, and bore only a short and limited pain in his human nature, where, we ask, was the infinite atonement? Where is the boasted hope which this doctrine is said to give to the sinner?

The objection, that there is no hope for the sinner, unless Christ be the infinite God, amazes us. Surely if we have a Father in heaven, of infinite goodness and power, we need no other infinite person to save us. The common doctrine disparages and dishonours the only true God, our Father, as if, without the help of a second and a third divinity, equal to himself, he could not restore his frail creature, man. We have not the courage of our brethren. With the Scriptures in our hands, with the solemn attestations which they contain

to the divine Unity, and to Christ's dependence, we dare not give to the God and Father of Jesus an equal or rival in the glory of originating our redemption, or of accomplishing it by underived and infinite power.—Are we asked, as we sometimes are, what is our hope, if Christ be not the supreme God? We answer, it is the boundless and almighty goodness of his Father and our Father; a goodness, which cannot require an infinite atonement for the sins of a frail and limited creature. God's essential and unchangeable mercy, not Christ's infinity, is the Scriptural foundation of a sinner's hope. In the Scriptures, our heavenly Father is always represented as the sole original, spring, and first cause of our salvation; and let no one presume to divide His glory with another. That Jesus came to save us, we owe entirely to the Father's benevolent appointment. That Jesus is perfectly adequate to the work of our salvation, is to be believed, not because he is himself the supreme God, but because the supreme and unerring God selected, commissioned, and empowered him for this office.—That his death is an important means of our salvation, we gratefully acknowledge; but ascribe its efficacy to the merciful disposition of God towards the human race. To build the hope of pardon on the independent and infinite sufficiency of Jesus Christ, is to build on an unscriptural and false foundation; for Jesus teaches us, that of himself he can do nothing; that all power is given to him by his Father; and that he is a proper object of trust, because he came not of himself, or to do his own will, but because the Father sent him. We indeed lean on Christ, but it is because he is "a corner-stone, chosen by God and laid by God in Zion." God's forgiving love, declared to mankind by Jesus Christ, and exercised through him, is the foundation of hope to the penitent, on which we primarily rest, and a firmer the universe cannot furnish us.

3. We now proceed to another objection. We are charged with expecting to be saved by Works, and not by Grace. This

charge may be easily despatched, and a more groundless one cannot easily be imagined. We indeed attach great importance to Christian works, or Christian obedience, believing that a practice or life conformed to the precepts and example of Jesus, is the great end for which faith in him is required, and is the great condition on which everlasting life is bestowed. We are accustomed to speak highly of the virtues and improvements of a true Christian, rejecting with abhorrence the idea, that they are no better than the outward Jewish righteousness, which the Prophet called "filthy rags;" and maintaining with the Apostle, that they are "in the sight of God, of great price." We believe that holiness or virtue is the very image of God in the human soul, a ray of his brightness, the best gift which he communicates to his creatures, the highest benefit which Christ came to confer, the only important and lasting distinction between man and man. Still we always and earnestly maintain, that no human virtue, no human obedience, can give a legal claim, a right by merit, to the life and immortality brought to light by Christ. We see and mourn over the deficiencies, broken resolutions, and mixed motives of the best men. We always affirm, that God's grace, benignity, free kindness, is needed by the most advanced Christians, and that to this alone we owe the promise in the Gospel, of full remission, and everlasting happiness to the penitent. None speak of mercy more constantly than we. One of our distinctions is, that we magnify this lovely attribute of the Deity. So accustomed are we to insist on the infinity of God's grace and mercy, that our adversaries often charge us with forgetting his justice; and yet it is objected to us, that, renouncing grace, we appeal to justice, and build our hope on the abundance of our merit!

4. We now proceed to another objection often urged against our views, or rather against those who preach them; and it is this, that we preach morality. To meet this objection, we beg to know what is intended by morality. Are we to understand

by it, what it properly signifies, our whole duty, however made known to us, whether by nature or revelation? Does it mean the whole extent of those obligations which belong to us as moral beings? Does it mean that "sober, righteous, godly life," which our moral Governor has prescribed to us by his Son, as the great preparation for heaven? If this be morality, we cheerfully plead guilty to the charge of preaching it, and of labouring chiefly and constantly to enforce it; and believing, as we do, that all the doctrines, precepts, threatenings, and promises of the Gospel, are revealed for no other end than to make men moral, in this true and generous sense, we hope to continue to merit this reproach.

We fear, however, that this is not the meaning of the morality, which is said to be the burden of our preaching. Some, at least, who thus reproach us, mean that we are accustomed to enjoin only a worldly and social morality, consisting in common honesty, common kindness, and freedom from gross vices; neglecting to inculcate inward purity, devotion, heavenly-mindedness, and love to Jesus Christ. We hope that the persons who thus accuse us speak from rumour, and have never heard our instructions for themselves; for the charge is false; and no one who ever sat under our ministry can urge it, without branding himself a slanderer. The first and great commandment, which is to love God supremely, is recognised and enforced habitually in our preaching; and our obligations to Jesus Christ, the friend who died for us, are urged, we hope, not wholly without tenderness and effect.

It is but justice, however, to observe of many, that when they reproach us with moral preaching, they do not mean that we teach only outward decencies, but that we do not inculcate certain favourite doctrines, which are to them the very marrow and richness of the Gospel. When such persons hear a sermon, be the subject what it may, which is not seasoned with recognitions of the Trinity, total depravity, and similar articles of faith, they call it moral. According to this strange

and unwarrantable use of the term, we rejoice to say that we are "moral preachers;" and it comforts us that we have for our pattern, "him who spake as never man spake," and who, in his longest discourse, has dropped not a word about a Trinity, or inborn corruption, or special and electing grace; and still more, we seriously doubt whether our preaching could with propriety be called moral, did we urge these doctrines, especially the two last; for however warmly they may be defended by honest men, they seem to us to border on immorality; that is, to dishonour God, to weaken the sense of responsibility, to break the spirit, and to loosen the restraints on guilty passion.

5. Another objection urged against us, is, that our system does not produce as much zeal, seriousness, and piety as other views of religion. This objection it is difficult to repel, except by language which will seem to be a boasting of ourselves. When expressed in plain language, it amounts to this;—"We Trinitarians and Calvinists are better and more pious than you Unitarians, and consequently our system is more Scriptural than yours." Now assertions of this kind do not strike us as very modest and humble, and we believe that truth does not require us to defend it by setting up our piety above that of our neighbours.—This, however, we would say, that if our zeal and devotion are faint, the fault is our own, not that of our doctrine. We are sure that our views of the Supreme Being are incomparably more affecting and attractive than those which we oppose. It is the great excellence of our system, that it exalts God, vindicates his paternal attributes, and appeals powerfully to the ingenuous principles of love, gratitude, and veneration; and when we compare it with the doctrines which are spread around us, we feel that of all men we are most inexcusable, if a filial piety do not spring up and grow strong in our hearts.

Perhaps it may not be difficult to suggest some causes for the charge, that our views do not favour seriousness and zeal.

One reason probably is, that we interpret with much rigour those precepts of Christ, which forbid ostentation, and enjoin modesty and retirement in devotion. We dread a showy religion. We are disgusted with pretensions to superior sanctity, that stale and vulgar way of building up a sect. We believe that true religion speaks in actions more than in words, and manifests itself chiefly in the common temper and life; in giving up the passions to God's authority, in inflexible uprightness and truth, in active and modest charity, in candid judgment, and in patience under trials and injuries. We think it no part of piety to publish its fervours, but prefer a delicacy in regard to these secrets of the soul; and hence, to those persons who think religion is to be worn conspicuously and spoken of passionately, we may seem cold and dead, when perhaps, were the heart uncovered, it might be seen to be "alive to God," as truly as their own.

Again, it is one of our principles, flowing necessarily from our views of God, that religion is cheerful; that, where its natural tendency is not obstructed by false theology, or a melancholy temperament, it opens the heart to every pure and innocent pleasure. We do not think that piety disfigures its face, or wraps itself in a funeral pall as its appropriate garb. Now, too many conceive of religion as something gloomy, and never to be named but with an altered tone and countenance; and where they miss these imagined signs of piety, they can hardly believe that a sense of God dwells in the heart.

Another cause of the error in question, we believe to be this. Our religious system excludes, or at least does not favour, those overwhelming terrors and transports which many think essential to piety. We do not believe in shaking and disordering men's understandings by excessive fear, as a preparation for supernatural grace and immediate conversion. This we regard as a dreadful corruption and degradation of religion. Religion, we believe, is a gradual and rational work, beginning sometimes in sudden impressions, but confirmed by

reflection, growing by the regular use of Christian means, and advancing silently to perfection. Now, because we specify no time when we were overpowered and created anew by irresistible impulse; because we relate no agonies of despair succeeded by miraculous light and joy, we are thought by some to be strangers to piety;—how reasonably, let the judicious determine.

Once more; we are thought to want zeal, because our principles forbid us to use many methods for spreading them, which are common with other Christians. Whilst we value highly our peculiar views, and look to them for the best fruits of piety, we still consider ourselves as bound to think charitably of those who doubt or deny them; and with this conviction, we cannot enforce them with that vehemence, positiveness, and style of menace, which constitute much of the zeal of certain denominations;—and we freely confess that we would on no account exchange our charity for their zeal; and we trust that the time is near, when he who holds what he deems truth with lenity and forbearance, will be accounted more pious than he who compasseth sea and land to make proselytes to his sect, and "shuts the gates of mercy" on all who will not bow their understandings to his creed.—We fear, that in these remarks we may have been unconsciously betrayed into a self-exalting spirit. Nothing could have drawn them from us, but the fact that a very common method of opposing our sentiments, is to decry the piety of those who adopt them. After all, we mean not to deny our great deficiencies. We have nothing to boast before God, although the cause of truth forbids us to submit to the censoriousness of our brethren.

6. Another objection to our views, is, that they lead to a rejection of revelation. Unitarianism has been called "a half-way house to infidelity."—Now, to this objection we need not oppose general reasonings. We will state a plain fact. It is this. A large proportion of the most able and illustrious defenders of the truth of Christianity have been Unitarians;

and our religion has received from them, to say the least, as important service in its conflicts with infidelity, as from any class of Christians whatever. From the long catalogue of advocates of Christianity among Unitarians, we can select now but a few; but these few are a host. The name of John Locke is familiar to every scholar. He rendered distinguished service to the philosophy of the human mind; nor is this his highest praise. His writings on government and toleration contributed more than those of any other individual, to the diffusion of free and generous sentiments through Europe and America; and perhaps Bishop Watson was not guilty of great exaggeration, when he said, "This great man has done more for the establishment of pure Christianity than any author I am acquainted with." He was a laborious and successful student of the Scriptures. His works on the "Epistles of Paul," and on the "Reasonableness of Christianity," formed an era in sacred literature; and he has the honour of having shed a new and bright light on the darkest parts of the New Testament, and in general on the Christian system. Now Locke, be it remembered, was a Unitarian.—We pass to another intellectual prodigy—to Newton, a name which every man of learning pronounces with reverence; for it reminds him of faculties so exalted above those of ordinary men, that they seem designed to help our conceptions of superior orders of being. This great man, who gained by intuition what others reap from laborious research, after exploring the laws of the universe, turned for light and hope to the Bible; and although his theological works cannot be compared with Locke's, yet in his illustrations of the prophecies, and of Scripture chronology, and in his criticisms on two doubtful passages,* which are among the chief supports of the doctrine of the Trinity, he is considered as having rendered valuable service to the Christian cause. Newton, too, was a Unitarian.—We are not

* 1 John v. 7; 1 Tim. iii. 16.

accustomed to boast of men, or to prop our faith by great names; for Christ, and He only, is our Master; but it is with pleasure, that we find in our ranks the most gifted, sagacious, and exalted minds; and we cannot but smile, when we sometimes hear from men and women of very limited culture, and with no advantages for enlarged inquiry, reproachful and contemptuous remarks on a doctrine which the vast intelligence of Locke and Newton, after much study of the Scriptures, and in opposition to a prejudiced and intolerant age, received as the truth of God. It is proper to state, that doubts have lately been raised as to the religious opinions of Locke and Newton, and for a very obvious reason. In these times of growing light, their names have been found too useful to the Unitarian cause. But the long and general belief of the Unitarianism of these illustrious men, can hardly be accounted for, but by admitting the fact; and we know of no serious attempts to set aside the proofs on which this belief is founded.

We pass to another writer, who was one of the brightest ornaments of the Church of England and of the age in which he lived, Dr. Samuel Clarke. In classical literature, and in metaphysical speculation, Dr. Clarke has a reputation which needs no tribute at our hands. His sermons are an invaluable repository of Scriptural criticism; and his work on the evidences of natural and revealed religion, has ever been considered as one of the ablest vindications of our common faith. This great man was a Unitarian. He believed firmly that Jesus was a distinct being from his Father, and a derived and dependent being; and he desired to bring the liturgy of his church into a correspondence with these doctrines.

To those who are acquainted with the memorable infidel controversy in the early part of the last century, excited by the writings of Bolingbroke, Tindal, Morgan, Collins, and Chubb, it will be unnecessary to speak of the zeal and power with which the Christian cause was maintained by learned

Unitarians. But we must pass over these, to recall a man whose memory is precious to enlightened believers; we mean Lardner, that most patient and successful advocate of Christianity; who has written, we believe, more largely than any other author on the evidences of the Gospel; from whose works later authors have drawn as from a treasure-house; and whose purity and mildness have disarmed the severity and conciliated the respect of men of very different views from his own. Lardner was a Unitarian.—Next to Lardner, the most laborious advocate of Christianity against the attacks of infidels, in our own day, was Priestley; and whatever we may think of some of his opinions, we believe that none of his opposers ever questioned the importance of his vindications of our common faith. We certainly do not say too much, when we affirm that Unitarians have not been surpassed by any denomination in zealous, substantial service to the Christian cause. Yet we are told that Unitarianism leads to infidelity! We are reproached with defection from that religion, round which we have gathered in the day of its danger, and from which, we trust, persecution and death cannot divorce us.

It is indeed said, that instances have occurred of persons, who, having given up the Trinitarian doctrine, have not stopped there, but have resigned one part of Christianity after another, until they have become thorough infidels. To this we answer, that such instances we have never known; but that such should occur is not improbable, and is what we should even expect; for it is natural that when the mind has detected one error in its creed, it should distrust every other article, and should exchange its blind and hereditary assent for a sweeping scepticism. We have examples of this truth at the present moment, both in France and Spain, where multitudes have proceeded from rejecting Popery to absolute Atheism. Now, who of us will argue that the Catholic faith is true, because multitudes who relinquished it, have also cast away every religious principle and restraint; and if the argu-

ment be not sound on the side of Popery, how can it be pressed into the service of Trinitarianism? The fact is, that false and absurd doctrines, when exposed, have a natural tendency to beget scepticism in those who received them without reflection. None are so likely to believe too little as those who have begun with believing too much; and hence we charge upon Trinitarianism whatever tendency may exist in those who forsake it, to sink gradually into infidelity.

Unitarianism does not lead to infidelity. On the contrary, its excellence is, that it fortifies faith. Unitarianism is Christianity stripped of those corrupt additions which shock reason and our moral feelings. It is a rational and amiable system, against which no man's understanding, or conscience, or charity, or piety revolts. Can the same be said of that system, which teaches the doctrines of three equal persons in one God, of natural and total depravity, of infinite atonement, of special and electing grace, and of the everlasting misery of the non-elected part of mankind? We believe that unless Christianity be purified from these corruptions, it will not be able to bear the unsparing scrutiny to which the progress of society is exposing it. We believe that it must be reformed, or intelligent men will abandon it. As the friends of Christianity, and the foes of infidelity, we are therefore solicitous to diffuse what seem to us nobler and juster views of this divine system.

7. It was our purpose to consider one more objection to our views; *viz.* that they give no consolation in sickness and death. But we have only time to express amazement at such a charge. What! a system which insists with a peculiar energy on the pardoning mercy of God, on his universal and parental love, and on the doctrine of a resurrection and immortality—such a system unable to give comfort? It unlocks infinite springs of consolation and joy, and gives to him who practically receives it, a living, overflowing, and unspeakable hope. Its power to sustain the soul in death has been often

tried; and did we believe dying men to be inspired, or that peace and hope in the last hours were God's seal to the truth of doctrines, we should be able to settle at once the controversy about Unitarianism. A striking example of the power of this system in disarming death, was lately given by a young minister in a neighbouring town,* known to many of our readers, and singularly endeared to his friends by eminent Christian virtue. He was smitten by sickness in the midst of a useful and happy life, and sunk slowly to the grave. His religion, and it was that which has now been defended, gave habitual peace to his mind, and spread a sweet smile over his pale countenance. He retained his faculties to his last hour; and when death came, having left pious counsel to the younger members of his family, and expressions of gratitude to his parents, he breathed out life in the language of Jesus—"Father, into thy hands I commend my spirit." Such was the end of one who held, with an unwavering faith, the great principles which we have here advanced; and yet our doctrine has no consolation, we are told, for sickness and death!

We have thus endeavoured to meet objections commonly urged against our views of religion; and we have done this, not to build up a party, but to promote views of Christianity, which seem to us particularly suited to strengthen men's faith in it, and to make it fruitful of good works and holy lives. Christian virtue, Christian holiness, love to God and man, these are all which we think worth contending for; and these we believe to be intimately connected with the system now maintained. If in this we err, may God discover our error and disappoint our efforts. We ask no success, but what He may approve—no proselytes but such as will be made better, purer, happier by the adoption of our views.

* Rev. John E. Abbot of Salem. This tract was first published in 1819, in the "Christian Disciple."

DUTIES OF THE CITIZEN

IN TIMES OF TRIAL OR DANGER.

EXTRACTS FROM SERMONS PREACHED ON DAYS OF HUMILIATION AND PRAYER, APPOINTED IN CONSEQUENCE OF THE DECLARATION OF WAR AGAINST GREAT BRITAIN.—1812.

In all circumstances, at all times, war is to be deprecated. The evil passions which it excites, its ravages, its bloody conflicts, the distress and terror which it carries into domestic life, the tears which it draws from the widow and the fatherless, all render war a tremendous scourge.

There are indeed conditions in which war is justifiable, is necessary. It may be the last and only method of repelling lawless ambition, of defending invaded liberty and essential rights. It may be the method which God's providence points out by furnishing the means of success. In these cases we must not shrink from war; though even in these we should deeply lament the necessity of shedding human blood. In such wars our country claims and deserves our prayers, our cheerful services, the sacrifice of wealth and even of life. In such wars we have one consolation, when our friends fall on the field of battle; we know that they have fallen in a just cause. Such conflicts, which our hearts and consciences approve, are suited to call forth generous sentiments, to breathe patriotism and fortitude through a community. Could *I view* the war in which we are engaged in this light, with what different feelings, my friends, should I address you! We might

then look up to God and commit to him our country with a holy confidence. But, in our present state, what can I say to you? I would, but I cannot address you in the language of encouragement. We are precipitated into a war, which, I think, cannot be justified, and a war which promises not a benefit, that I can discover, to this country or to the world.

A solemn question now offers itself. What conduct belongs to a good citizen in our present trying condition? To this subject I call your serious attention.

Our condition induces me to begin with urging on you the important duty of cherishing respect for civil government, and a spirit of obedience to the laws. I am sensible, that many whom I address, consider themselves as called to oppose the measures of our present rulers. Let this opposition breathe nothing of insubordination, impatience of authority, or love of change. It becomes you to remember, that government is a divine institution, essential to the improvement of our nature, the spring of industry and enterprise, the shield of property and life, the refuge of the weak and oppressed. It is to the security which laws afford, that we owe the successful application of human powers. Government, though often perverted by ambition and other selfish passions, still holds a distinguished rank among those influences by which man has been rescued from barbarism, and conducted through the ruder stages of society to the habits of order, the diversified employments and dependencies, the refined and softened manners, the intellectual, moral, and religious improvements of the age in which we live. We are bound to respect government, as the great security for social happiness; and we should carefully cherish that habit of obedience to the laws, without which the ends of government cannot be accomplished. All wanton opposition to the constituted authorities; all censures of rulers, originating in a factious, aspiring, or envious spirit; all unwillingness to submit to laws which are directed

to the welfare of the community, should be rebuked and repressed by the frown of public indignation.

It is impossible that all the regulations of the wisest government should equally benefit every individual; and sometimes the general good will demand arrangements, which will interfere with the interests of particular members or classes of the nation. In such circumstances, the individual is bound to regard the inconveniences under which he suffers, as inseparable from a social, connected state, as the result of the condition which God has appointed, and not as the fault of his rulers; and he should cheerfully submit, recollecting how much more he receives from the community than he is called to resign to it. Disaffection towards a government which is administered with a view to the general welfare, is a great crime; and such opposition, even to a bad government, as springs from and spreads a restless temper, an unwillingness to yield to wholesome and necessary restraint, deserves no better name. In proportion as a people want a conscientious regard to the laws, and are prepared to evade them by fraud, or to arrest their operation by violence—in that proportion they need and deserve an arbitrary government, strong enough to crush at a blow every symptom of opposition.

These general remarks on the duty of submission, are by no means designed to teach that rulers are never to be opposed. Because I wish to guard you against that turbulent and discontented spirit, which precipitates free communities into anarchy, and thus prepares them for chains, you will not consider me as asserting that all opposition to government, whatever be the occasion, or whatever the form, is to be branded as a crime. The citizen has rights as well as duties. Government is instituted for one and a single end, the benefit of the governed, the protection, peace, and welfare of society; and when it is perverted to other objects, to purposes of avarice, ambition, or party spirit, we are authorised and even bound to make such opposition, as is suited to restore

it to its proper end, to render it as pure as the imperfection of our nature and state will admit.

The Scriptures have sometimes been thought to enjoin an unqualified, unlimited subjection to the "higher powers;" but in the passages which seem so to teach, it is supposed that these powers are "ministers of God for good," are a terror to evil doers, and an encouragement to those that do well. When a government wants this character, when it becomes an engine of oppression, the Scriptures enjoin subjection no longer. Expediency may make it our duty to obey, but the government has lost its rights; it can no longer urge its claims as an ordinance of God.

There have, indeed, been times, when sovereigns have demanded subjection as an unalienable right, and when the superstition of subjects has surrounded them with a mysterious sanctity, with a majesty approaching the divine. But these days have past. Under the robe of office, we, my hearers, have learned to see a man like ourselves. There is no such sacrednesss in rulers, as forbids scrutiny into their motives, or condemnation of their measures. In leaving the common walks of life, they leave none of their imperfections behind them. Power has even a tendency to corrupt, to feed an irregular ambition, to harden the heart against the claims and sufferings of mankind. Rulers are not to be viewed with a malignant jealousy; but they ought to be inspected with a watchful, undazzled eye. Their virtues and services are to be rewarded with generous praise; and their crimes, and arts, and usurpations, should be exposed with a fearless sincerity, to the indignation of an injured people. We are not to be factious, and neither are we to be servile. With a sincere disposition to obey, should be united a firm purpose not to be oppressed.

So far is an existing government from being clothed with an inviolable sanctity, that the citizen, in particular circumstances, acquires the right, not only of remonstrating, but of

employing force for its destruction. This right accrues to him, when a government wantonly disregards the ends of social union; when it threatens the subversion of national liberty and happiness; and when no relief but force remains to the suffering community. This, however, is a right which cannot be exercised with too much deliberation. Subjects should very slowly yield to the conviction, that rulers have that settled hostility to their interests, which authorises violence. They must not indulge a spirit of complaint, and suffer their passions to pronounce on their wrongs. They must remember, that the best government will partake the imperfection of all human institutions, and that if the ends of the social compact are in any tolerable degree accomplished, they will be mad indeed to hazard the blessings they possess, for the possibility of greater good.

Resistance of established power is so great an evil, civil commotion excites such destructive passions, the result is so tremendously uncertain, that every milder method of relief should first be tried, and fairly tried. The last dreadful resort is never justifiable, until the injured members of the community are brought to despair of other relief, and are so far united in views and purposes as to be authorised in the hope of success. Civil commotion should be viewed as the worst of national evils, with the single exception of slavery. I know that this country has passed through one civil war, without experiencing the calamitous consequences of which I have spoken. But let us not forget, that this was a civil war of a very peculiar character. The government which we shook off was not seated in the midst of us. Our struggle was that of nation with nation, rather than of fellow-citizens with one another. Our manners and habits tended to give a considerateness and a stability to the public mind, which can hardly be expected in a future struggle. And, in addition to these favourable circumstances, we were favoured by Heaven with a leader of incorruptible integrity, of unstained purity; a

patriot who asked no glory but that of delivering his country, who desired to reign only in the hearts of a free and happy people, whose disinterestedness awed and repressed the selfish and ambitious, who inspired universal confidence, and thus was a centre and bond of union to the minds of men in the most divided and distracted periods of our country. The name of WASHINGTON I may pronounce with reverence even in the temple of the Almighty; and it is a name which revives the sinking spirits in this day of our declining glory. From a revolution, conducted by such a man, under such circumstances, let no conclusions be hastily drawn on the subject of civil commotion.

It becomes us to rejoice, my friends, that we live under a constitution, one great design of which is, to prevent the necessity of appealing to force, to give the people an opportunity of removing, without violence, those rulers from whom they suffer or apprehend an invasion of rights. This is one of the principal advantages of a republic over an absolute government. In a despotism, there is no remedy for oppression but force. The subject cannot influence public affairs, but by convulsing the state. With us, rulers may be changed, without the horrors of a revolution. A republican government secures to its subjects this immense privilege, by confirming to them two most important rights—the right of suffrage, and the right of discussing with freedom the conduct of rulers. The value of these rights in affording a peaceful method of redressing public grievances, cannot be expressed, and the duty of maintaining them, of never surrendering them, cannot be too strongly urged. Resign either of these, and no way of escape from oppression will be left you, but civil commotion.

From the important place which these rights hold in a republican government, you should consider yourselves bound to support every citizen in the lawful exercise of them, especially when an attempt is made to wrest them from any by

violent means. At the present time, it is particularly your duty to guard, with jealousy, the right of expressing with freedom your honest convictions respecting the measures of your rulers. Without this, the right of election is not worth possessing. If public abuses may not be exposed, their authors will never be driven from power. Freedom of opinion, of speech, and of the press, is our most valuable privilege, the very soul of republican institutions, the safeguard of all other rights. We may learn its value if we reflect that there is nothing which tyrants so much dread. They anxiously fetter the press; they scatter spies through society, that the murmurs, anguish, and indignation of their oppressed subjects may be smothered in their own breasts; that no generous sentiment may be nourished by sympathy and mutual confidence. Nothing awakens and improves men so much as free communication of thoughts and feelings. Nothing can give to public sentiment that correctness which is essential to the prosperity of a commonwealth, but the free circulation of truth, from the lips and pens of the wise and good. If such men abandon the right of free discussion; if, awed by threats, they suppress their convictions; if rulers succeed in silencing every voice but that which approves them; if nothing reaches the people but what will lend support to men in power—farewell to liberty. The form of a free government may remain, but the life, the soul, the substance is fled.

If these remarks be just, nothing ought to excite greater indignation and alarm than the attempts which have lately been made, to destroy the freedom of the press. We have lived to hear the strange doctrine, that to expose the measures of rulers is treason; and we have lived to see this doctrine carried into practice. We have seen a savage populace excited and let loose on men whose crime consisted in bearing testimony against the present war; and let loose, not merely to waste their property, but to tear them from the refuge which the magistrate had afforded, and to shed their blood.

In this, and in other events, there have been symptoms of a purpose to terrify into silence those who disapprove the calamitous war under which we suffer; to deprive us of the only method which is left, of obtaining a wiser and better government. The cry has been, that war is declared, and all opposition should therefore be hushed. A sentiment more unworthy of a free country can hardly be propagated. If this doctrine be admitted, rulers have only to declare war, and they are screened at once from scrutiny. At the very time when they have armies at command, when their patronage is most extended, and their power most formidable, not a word of warning, of censure, of alarm must be heard. The press, which is to expose inferior abuses, must not utter one rebuke, one indignant complaint, although our best interests and most valuable rights are put to hazard, by an unnecessary war! Admit this doctrine, let rulers once know, that, by placing the country in a state of war, they place themselves beyond the only power they dread, the power of free discussion, and we may expect war without end. Our peace and all our interests require, that a different sentiment should prevail. We should teach our present and all future rulers, that there is no measure for which they must render so solemn an account to their constituents, as for a declaration of war; that no measure will be so freely, so fully discussed; and that no administration can succeed in persuading this people to exhaust their treasure and blood in supporting war, unless it be palpably necessary and just. In war, then, as in peace, assert the freedom of speech and of the press. Cling to this as the bulwark of all your rights and privileges.

But, my friends, I should not be faithful, were I only to call you to hold fast this freedom. I would still more earnestly exhort you not to abuse it. Its abuse may be as fatal to our country as its relinquishment. If undirected, unrestrained by principle, the press, instead of enlightening, depraves the public mind; and, by its licentiousness, forges

chains for itself and for the community. The right of free discussion is not the right of uttering what we please. Let nothing be spoken or written but truth. The influence of the press is exceedingly diminished by its gross and frequent misrepresentations. Each party listens with distrust to the statements of the other; and the consequence is, that the progress of truth is slow, and sometimes wholly obstructed. Whilst we encourage the free expression of opinion, let us unite in fixing the brand of infamy on falsehood and slander, wherever they originate, whatever be the cause they are designed to maintain.

But it is not enough that truth be told. It should be told for a good end; not to irritate, but to convince; not to inflame the bad passions, but to sway the judgment and to awaken sentiments of patriotism. Unhappily the press seems now to be chiefly prized as an instrument of exasperation. Those who have embraced error, are hardened in their principles by the reproachful epithets heaped on them by their adversaries. I do not mean by this, that political discussion is to be conducted tamely, that no sensibility is to be expressed, no indignation to be poured forth on wicked men and wicked deeds. But this I mean,—that we should deliberately inquire, whether indignation be deserved, before we express it; and the object of expressing it should ever be, not to infuse ill will, rancour, and fury into the minds of men, but to excite an enlightened and conscientious opposition to injurious measures.

Every good man must mourn that so much is continually published among us, for no other apparent end than to gratify the malevolence of one party, by wounding the feelings of the opposite. The consequence is, that an alarming degree of irritation exists in our country. Fellow-citizens burn with mutual hatred, and some are evidently ripe for outrage and violence. In this feverish state of the public mind, we are not to relinquish free discussion, but every man should feel the duty of speaking and writing with deliberation. It is the

time to be firm without passion. No menace should be employed to provoke opponents, no defiance hurled, no language used, which will, in any measure, justify the ferocious in appealing to force.

The sum of my remarks is this. It is your duty to hold fast and to assert with firmness those truths and principles on which the welfare of your country seems to depend; but do this with calmness, with a love of peace, without ill will and revenge. Use every opportunity of allaying animosities. Discourage, in decided and open language, that rancour, malignity, and unfeeling abuse, which so often find their way into our public prints. Remember, that in proportion as a people become enslaved to their passions, they fall into the hands of the aspiring and unprincipled; and that a corrupt government, which has an interest in deceiving the people, can desire nothing more favourable to their purposes, than a frenzied state of the public mind.

My friends, in this day of discord, let us cherish and breathe around us the benevolent spirit of Christianity. Let us reserve to ourselves this consolation, that we have added no fuel to the flames, no violence to the storms, which threaten to desolate our country. Though dishonoured, though endangered, it is still our country. Let us not forsake it in this evil day. Let us hold fast the inheritance of our civil and religious liberties, which we have received from our fathers, sealed and hallowed by their blood. That these blessings may not be lost, let us labour to improve public sentiment, and to exalt men of wisdom and virtue to power. Let it be our labour to establish in ourselves and in our fellow-citizens the empire of true religion. Let us remember that there is no foundation of public liberty but public virtue, that there is no method of obtaining God's protection but adherence to his laws.

Let us not despair of our country. If all that we wish cannot be done for the state, still something may be done. In

the good principles, in the love of order and liberty, by which so many of our citizens are distinguished; in the tried virtue, deliberate prudence, and unshaken firmness of the chief magistrate, whom God in his great goodness has given to this Commonwealth; in the value of the blessings which are at stake; in the peculiar kindness which God has manifested towards our fathers and ourselves; we have motives, encouragements, and solemn obligations to resolute, persevering exertion in our different spheres, and according to our different capacities, for the public good. Thus faithful to ourselves and our country, and using vigorously every righteous means for restoring peace and confirming freedom, we may confidently leave the issue to the wise and holy providence of Him who cannot err, and who, we are assured, will accept and reward every conscientious effort for his own glory and the good of mankind.

EXTRACTS FROM A SERMON DELIVERED SEPT. 18, 1814, WHEN AN INVASION BY THE BRITISH FORCES WAS APPREHENDED AT BOSTON.

At such a moment as the present, when every mind is fixing a fearful attention on the state of the country, it is impossible that a religious instructor should escape participation in the common feeling. His sacred calling does not require him to separate himself from the community, to forget that he is a citizen, to put off the feelings of a man. The religion which he teaches, inculcates public spirit and a strong and tender concern for all by whom he is surrounded. He would be unworthy his sacred function, were he not to love his country, and to sympathise with its prosperous and adverse fortunes. The religion, which it is his duty to dispense, regards men in all their relations, and affords instructions suited to every condition, whether of individuals or communities. You will

not, then, consider me as leaving the province of a religious teacher, if I speak to you of the dangers and claims of our country, if I address you as citizens, and attempt to point out your duties at the present solemn period.

The present is indeed a solemn period. The sad reverse which this country exhibits, astonishes as well as depresses us. But a few years ago, we stood on the height of prosperity. Amidst the storms which desolated nations, we were at peace, and the very storms seemed freighted with blessings for our tranquil shores.—And is it true, that from this height we have sunk so low that our commerce is swept from the ocean, that industry has forsaken our cities, that the husbandman has resigned the ploughshare for the sword, that our confidence is changed into fear, that the tumult of business has given place to the din of arms, that some of our citizens are perishing in foreign prisons, and others shedding their blood on a foreign soil, that hostile fleets scatter terror through our coasts and flames through our cities, that no man feels secure, that the thought of invasion and slaughter mingles with the labours of the day and disturbs the slumbers of the night, and that our national government, impoverished and inefficient, can afford us no protection from such imminent danger? Yes—this is true; we need no reasoning to convince us of its truth. We see it in the anxious countenance, in the departing family, in the care which removes our possessions, in the obstructions and perplexities of business, and in the events which every day brings to our ears. At such a moment, it becomes each man to ask himself what are his duties, what the times demand from him, in what manner he may contribute to the public safety. It is a time for seriousness, for consideration. With prosperity, we should dismiss our levity. The period of duty may to many of us be short. Whilst it continues, let it be improved.

1. The first remark I shall make, is, that it becomes every man at this solemn moment, to reflect on his own character

and life, to inquire what he has done to bring down judgments on his country, to confess and renounce his sins, and to resolve on a sincere obedience of God's commands. We ought to remember that we live under a moral government, which regards the character of communities as truly as of individuals. A nation has reason for fear, in proportion to its guilt; and a virtuous nation, sensible of dependence on God, and disposed to respect his laws, is assured of his protection. Every people must indeed be influenced in a measure by the general state of the world, by the changes and conflicts of other communities. When the ocean is in tumult, every shore will feel the agitation. But a people faithful to God will never be forsaken. In addition to the direct and obvious tendency of national piety and virtue to national safety and exaltation, a virtuous community may expect peculiar interpositions of Providence for their defence and prosperity. They are not, indeed, to anticipate visible miracles. They are not to imagine, that invading hosts will be annihilated, like Sennacherib's, by the arm of an angel. But God, we must remember, can effect his purposes, and preserve the just, without such stupendous interpositions. The hearts of men are in his hand. The elements of nature obey his word. He has winds to scatter the proudest fleet, diseases to prostrate the strongest army. Consider how many events must conspire, how many secret springs must act in concert, to accomplish the purposes of the statesman or the plans of the warrior. How often have the best concerted schemes been thwarted, the most menacing preparations been defeated, the proud boast of anticipated victory been put to shame, by what we call casualty, by a slight and accidental want of concert, by the error of a chief, or by neglect in subordinate agents! Let God determine the defeat of an enemy, and we need not fear that means will be wanting. He sends terror, or blindness, or mad presumption, into the minds of leaders. Heaven, earth, and sea, are arrayed to oppose their progress. An unconquerable spirit is breathed

into the invaded; and the dreaded foe seeks his safety in dishonourable flight.

My friends, if God be for us, no matter who is against us. Mere power ought not to intimidate us; He can crush it in a moment. We live in a period when God's supremacy has been remarkably evinced, when he has signally confounded the powerful, and delivered the oppressed and endangered. At his word, the forged chain has been broken; mighty armies have been dispersed as chaff before the whirlwind; colossal thrones have been shivered like the brittle clay. God is still "wonderful in counsel and excellent in working;" and if he wills to deliver us, we cannot be subdued. It is, then, most important that we seek God's favour. And how is his favour to be obtained? I repeat it—He is a moral governor, the friend of the righteous, the punisher of the wicked; and in proportion as piety, uprightness, temperance, and Christian virtue, prevail among us, in that proportion we are assured of his favour and protection. A virtuous people, fighting in defence of their altars and firesides, may look to God with confidence. An invisible, but Almighty arm surrounds them, an impenetrable shield is their shadow and defence.

It becomes us, then, to inquire, how far have we sustained the character of a pious and virtuous people? And whose heart does not accuse him of many sins? Who can look round on his country, and not see many proofs of ingratitude to God, and of contempt of his laws? Do I speak to any, who, having received success and innumerable blessings from God, have yet forgotten the Giver? to any who have converted abundance into the instrument of excess? to any, who, having been instructed by the Gospel, have yet refused to employ in well-doing the bounty of Heaven? to any, who are living in habits of intemperance, impurity, impiety, fraud, or any known sin? To such I would say, You are among the enemies of your country, and, should she fall, among the

authors of her ruin. Let, then, this season be something more than an occasion of formal confession. We owe to ourselves and our country deep sorrow for our sins, and those sincere purposes of reformation which, more than all things, bring down blessings from Heaven.

2. Having recommended penitence in general as suited to the present moment, let me particularly recommend one branch of piety which the times demand of us. Let us each be instant and fervent in prayer. Let us pray to God, that he will not forsake us in this dark and menacing day; that he will remember the mercy shown to our fathers; that he will crown with success our efforts in defence of our possessions, our dwellings, and our temples; that he will breathe an invincible courage into our soldiers; that he will guard and guide our rulers; that he will turn the invader from our shores; or, if he shall otherwise appoint, that he will be our shield in battle, and will send us deliverance. For these blessings let us daily besiege the mercy-seat of God, deeply convinced that he controls the destinies of armies and nations, that he gives or withholds success, and that without him all exertion is unavailing. By this it is not intended that we are to do nothing but pray; that we are to leave our shores without defence, or neglect any means of security. God gives us powers that we should exert, weapons that we should wield them. We are to employ every resource which he grants us; but, having done this, we must remember that on God, not on ourselves, depends the result of our exertions. The race is not always to the swift, nor the battle to the strong. God gives victory, and to him let every eye and heart be directed. You who have no other weapons, contend with your prayers for your country.—It will not be imagined from these remarks, that by importunity of prayer God can be bent to favour an unjust cause. But when our cause is just; when, instead of waging offensive war, we gather round our city and shores for defence, we may be assured that sincere prayer,

united with sincere purposes of obedience, will not be lost. Prayer is a proper and appointed acknowledgment of our dependence, an essential means and branch of piety; and they who neglect it, have no reason to hope the protection which they will not implore. Let us, then, take heed, lest the tumult of military preparation make us forgetful of the Author of all good, lest in collecting armies and raising walls of defence, we forsake the footstool of the Almighty, the only giver of victory.

3. This is a time when we should all bring clearly and strongly to our minds our duties to our country, and should cherish a strong and ardent attachment to the public good. The claims of country have been felt and obeyed even in the rudest ages of society. The community to which we belong, is commended by our very nature to our affection and service. Christianity, in enjoining a disinterested and benevolent spirit, admits and sanctions this sentiment of nature, this attachment to the land of our fathers, the land of our nativity. It only demands, that our patriotism be purified from every mixture of injustice towards foreign nations. Within this limit we cannot too ardently attach ourselves to the welfare of our country. Especially in its perils, we should fly to its rescue with filial zeal and affection, resolved to partake its sufferings, and prepared to die in its defence. The present moment, my friends, calls on us for this fervent patriotism. The question now is, not whether we will carry invasion, slaughter, and desolation into an unoffending province, not whether we will give our strength and wealth to the prosecution of unprincipled plans of conquest, but whether we will defend our firesides and altars, whether we will repel from our shores an hostile army. On this question our duty is clear. However unjustifiable may have been the measures by which we have been reduced to this mournful extremity, our right to our soil and our possessions remains unimpaired; the right of defence can never be wrested from us; and never,

whilst God gives means of resistance, ought we to resign our country to the clemency of a foe. Our duties as patriots and Christians are plain. Whilst we disclaim all share in the guilt of that war which is bursting on our shores, we should resolve, that we will be true to ourselves, to our fathers, and to posterity, that we will maintain the inheritance which we have received, that whilst God gives us power we will not receive law as a conquered people.

We should animate our patriotism at this moment of danger, by reflecting that we have a country to contend for which deserves every effort and sacrifice. As members of this Commonwealth, in particular, we have every motive to invigorate our hearts and hands. We have the deeds of our fathers, their piety and virtues, and their solicitude for the rights and happiness of their posterity, to awaken our emulation. How invaluable the inheritance they have left us, earned by their toils and defended by their blood! Our populous cities and cultivated fields, our schools, colleges, and churches, our equal laws, our uncorrupted tribunals of justice, our spirit of enterprise, and our habits of order and peace, all combine to form a commonwealth as rich in blessings and privileges as the history of the world records. We possess, too, the chief glory of a state, many virtuous and disinterested citizens, a chief magistrate who would adorn any country and any age, enlightened statesmen, and, I trust, a fearless soldiery. Such a community deserves our affection, our honour, our zeal, the vigour of our arms, and the devotion of our lives. If we look back to Sparta, Athens, and Rome, we shall find, that, in the institutions of this Commonwealth, we have sources of incomparably richer blessings than those republics conferred on their citizens in their proudest days; and yet Sparta, and Rome, and Athens, inspired a love stronger than death. In the day of their danger, every citizen offered his breast as a bulwark, every citizen felt himself the property of his country. It is true, a base alloy mingled with the patriotism of ancient times,

and God forbid that a sentiment so impure should burn in our breasts. God forbid, that like the Greek and the Roman we should carry fire and slaughter into other countries, to build up a false fleeting glory at home. But whilst we take warning by their excesses, let us catch a portion of their fervour, and learn to live, not for ourselves, but for that country whose honour and interest God has entrusted to our care.

4. The times especially demand of us, that we cherish a spirit of fortitude, courage, and resolution. The period of danger is the time to arm the mind with all the force and energy of which it is susceptible. In communities, as in individuals, there is a proneness to excessive alarm. Especially when untried, unexperienced dangers approach, imagination is prone to enlarge them; a panic spreads like lightning from breast to breast, and before a blow is struck, a people are subdued by their fears. There is a rational fear, which we ought to cherish, a fear which views in all its dimensions approaching peril, and prepares with vigilance every means of defence. At the present moment we ought not to shut our eyes on our danger. Our enemy is formidable. A veteran army, trained to war, accustomed to success, fresh from conquest, and led by experienced commanders, is not to be despised, even if inferior in numbers, and even if it have received a temporary check. But such an army owes much of its formidableness to the fearless spirit which habit has fostered; and the best weapon, under Providence, which we can oppose to it, is the same courage, nurtured by reflection, by sentiments of honour, and by the principles of religion. Courage indeed is not always invincible, and when God destines a nation to bondage, the valour of the hero is unavailing. But it is generally true, that a brave people, contending in a just cause, possess in their courage the pledge of success. The instrument by which God rescues nations, is their own undaunted resolution. Let us, then, cherish in ourselves and others, a firm and heroic spirit. Let us fortify our minds, by reflecting on the justice

of our cause, that we are standing on our own shores, and defending invaded rights. Let us show that our love of peace has not originated in timidity, and that the spirit of our fathers still lives in their sons. Let us call to the support of our resolution the principles of religion. Devoting ourselves to God, and engaging in this warfare from a sense of duty, let us feel that we are under His protection, that in the heat of battle he is near us, that life and death await his word, and that death, in a service which he approves, is never untimely and is never to be shunned. Let us consider that life at best is short, and its blessings transitory, that its great end is to train us to virtue and to prepare us for heaven, and that we had far better resign it at once than protract it by baseness or unmanly fear. Death awaits us all, and happy he who meets it in the discharge of duty. Most happy and most honoured of men is the martyr to religion, who seals with his blood those truths, on which human virtue, consolation, and hope, depend; and next to him, happy is the martyr to the cause of his country, who, in obedience to God, opposes his breast to the sword of her invaders, and repays with life the protection she has afforded.

5. I have thus, my friends, set before you your duties to God and your country, in this period of danger. Let me close with offering a few remarks on your duties to your enemies. You will remember that we profess a religion, which enjoins benevolence towards all mankind, even towards our personal and national foes. Let not our patriotism be sullied with malignant passions. Whilst we defend our shores with courage, let us not cherish hatred towards our invaders. We should not open our ear to every idle tale of their outrages, nor heap calumnies on their heads because they are enemies. The brave are generous. True courage needs not malignity to feed and inflame it. Especially when our foe is an illustrious nation, which for ages has defended and nurtured the interests of religion, science, and humanity;

a nation to which grateful Europe is now offering acknowledgments for the protection which she has extended over the oppressed, and for the vigour with which she has co-operated in prostrating the bloody and appalling power of the usurper; —when such a nation is our foe, we should feel it unworthy and debasing to encourage a rancorous and vindictive spirit. True, she is sending her armies to our shores; but let us not forget, that our own government first sent slaughter and conflagration into her unoffending provinces. Let not approaching danger disturb our recollections, or unsettle our principles. If we are to meet her armies in battle, which God in his mercy forbid, let us meet them with that magnanimity, which is candid and just even to its foes. Let us fight, not like beasts of prey to glut revenge, but to maintain our rights, to obtain an honourable peace, and to obtain a victory which shall be signalised by clemency as well as by valour. God forbid, that our conflicts should add fury to those bad passions and national antipathies, which have helped to bring this country to its present degraded and endangered condition.

I have placed before you your duties. God give you grace to perform them. In this day of danger, we know not what is before us; but this we know, that the path of piety, of virtue, of patriotism, and manly courage, leads to glory and to immortality. No enemy can finally injure us, if we are true to God, to our country, to mankind. In such a cause as ours, I trust, prosperity and victory will be granted us by the almighty Disposer. But whether success or disaster await us, we know that the world is passing away, and that all of us will soon be placed beyond the reach of its changes. Let us not, then, be elated or depressed; but, with a firm and equal mind, let us acquit ourselves as men and Christians in our several spheres, looking upward to heaven as our rest and reward.

NOTICE OF THE REV. S. C. THACHER.

[THE Rev. S. C. THACHER, late Minister of the New South Church in Boston, died at Moulines, in France, Jan. 2, 1818, Ætat. 32. He had long been absent from this country, and had visited the Cape of Good Hope, for the recovery of his health. The following sketch of his character is taken from a discourse delivered in the church where he had been accustomed to officiate, the Sunday after the accounts of his death were received.]

THE news of Mr. Thacher's death, although not unexpected, spread an unusual gloom through the large circle in which he moved and was known. When we thought of his youth and virtues, of the place which he had filled and of the confidence he had inspired, of his sickness and sufferings, of his death in a distant land, and of the hopes which died with him, we could not but speak of his removal as mysterious, dark, untimely. My own mind participated at first in the general depression; but in proportion as I have reflected on the circumstances of this event, I have seen in them a kindness, which I overlooked in the first moments of sorrow; and though in many respects inscrutable, this dispensation now wears a more consoling aspect.

I now see in our friend a young man, uncommonly ripe in understanding and virtue, for whom God appointed an early immortality. His lot on earth was singularly happy; for I have never known a minister more deeply fixed in the hearts of his people. But this condition had its perils. With a paternal concern for his character, God sent adversity, and conducted him to the end of his being by a rougher but surer

way, a way trodden and consecrated by the steps of the best men before him. He was smitten by sudden sickness; but even here the hand of God was gentle upon him. His sickness, whilst it wasted the body, had no power over the spirit. His understanding retained its vigour; and his heart, as I often observed, gained new sensibility. His sufferings, by calling forth an almost unprecedented kindness in his parishioners, furnished him with new and constant occasions of pious gratitude, and perhaps he was never so thankful to the Author of his being, as during his sickness.

He was indeed removed at length from the kind offices of his friends. But this event was fitted, and, may I not say, designed, to strengthen his connection with God, and to prepare him for the approaching dissolution of all earthly ties. I now see him tossed on the ocean; but his heart is fixed on the Rock of Ages. He is borne to another hemisphere, but everywhere he sees the footsteps and feels the presence of God. New constellations roll over his head, but they guide his mind to the same Heaven, which was his hope at home. I see him at the extremity of Africa, adoring God in the new creation which spreads around him, and thanking him with emotion for the new strength which that mild atmosphere communicated. I see him, too, in the trying scene which followed, when he withered and shrunk like a frail plant under the equinoctial sun, still building piety on suffering, and growing in submission as hope declined. He does not indeed look without an occasional sinking of the heart, without some shudderings of nature, to a foreign soil as his appointed grave. But he remembers, that from every region there is a path to immortality, and that the spirit which religion has refined, wherever freed from the body, will find its native country. He does not indeed think without emotion of home,—a thought, how trying to a sick and dying man, in a land of strangers! But God, whom he adores as everywhere present, seems to him a bond of union to distant friends, and he finds

relief in committing them to His care and mercy.—At length I see him expire; but not until suffering has done its work of discipline and purification. His end is tranquil, like his own mild spirit; and I follow him—not to the tomb, for that lifeless body is not he, but to the society of the just made perfect. His pains are now past. He has found a better home than this place of his nativity and earthly residence. Without the tossings of another voyage, he has entered a secure haven. The fever no longer burns in his veins; the hollow and deep voice no longer sends forth ominous sounds. Disease and death, having accomplished their purpose, have lost their power, and he remembers, with gratitude, the kind severity with which they conducted him to a nobler life than that which they took away. Such is the aspect which this dispensation now wears; how different from that which it first presented to sense and imagination!

Let me pay a short tribute to his memory. It is a duty which I perform with a melancholy pleasure. His character was one, which it is soothing to remember. It comes over the mind, like the tranquillising breath of spring. It asks no embellishment. It would be injured by a strained and laboured eulogy.

The character of our friend was distinguished by blandness, mildness, equableness, and harmony. All the elements were tempered in him kindly and happily. He passed through the storms, tumults, and collisions of human life, with a benignity akin to that which marked our perfect Guide and Example. This mild and bland temper spread itself over the whole man. His manners, his understanding, his piety, all received a hue from it, just as a soft atmosphere communicates its own tender and tranquil character to every object and scene viewed through it.

With this peculiar mildness he united firmness. His purposes, whilst maintained without violence, were never surrendered but to conviction. His opinions, though defended

with singular candour, he would have sealed with his blood. He possessed the only true dignity, that which results from proposing habitually a lofty standard of feeling and action; and, accordingly, the love which he called forth was always tempered with respect. He was one of the last men to be approached with a rude familiarity.

His piety was a deep sentiment. It had struck through and entwined itself with his whole soul. In the freedom of conversation, I have seen how intimately God was present to him. But his piety partook of the general temperament of his mind. It was warm, but not heated; earnest, but tranquil; a habit, not an impulse; the air which he breathed, not a tempestuous wind, giving occasional violence to his emotions. A constant dew seemed to distil on him from heaven, giving freshness to his devout sensibilities; but it was a gentle influence, seen not in its falling, but in its fruits. His piety appeared chiefly in gratitude and submission, sentiments peculiarly suited to such a mind as his. He felt strongly that God had crowned his life with peculiar goodness; and yet, when his blessings were withdrawn, his acquiescence was as deep and sincere as his thankfulness. His devotional exercises in public were particularly striking. He came to the mercy-seat as one who was not a stranger there. He seemed to inherit from his venerable father the gift of prayer. His acts of adoration discovered a mind penetrated by the majesty and purity of God; but his sublime conceptions of these attributes, were always tempered and softened by a sense of the divine benignity. The Paternal character of God, was not only his belief but had become a part of his mind. He never forgot that he "worshipped the Father." His firm conviction of the strict and proper unity of the divine nature, taught him to unite and concentrate in his conception of the Father, all that is lovely and attractive, as well as all that is solemn and venerable; and the general effect of his prayers, was to diffuse a devout calmness, a filial confidence, over the minds of his pious hearers.

His understanding was of a high order; active, vigorous, and patient; capable of exerting itself with success on every subject; collecting materials and illustrations from every scene; and stored with a rich and various knowledge, which few have accumulated at so early an age. His understanding, however, was in harmony with his whole character. It was not so much distinguished by boldness, rapidity, and ardour, as by composed energy, judiciousness, and expansiveness. His views were often original and often profound, but were especially marked by justness, clearness, and compass of thought. I have never known a man, so young, of riper judgment, of more deliberate investigation, and of more comprehensive views of all the bearings and connections of a subject, on which he was called to decide. He was singularly free from the error into which young preachers most readily fall, of overstating arguments, and exaggerating and straining the particular topics which they wish to enforce. But in avoiding extravagance, he did not fall into tameness. There was a force and freshness in his conceptions; and even when he communicated the thoughts of others, he first grafted them on his own mind, so that they had the raciness of a native growth. His opinions were the results of much mental action, of many comparisons, of large and liberal thinking, of looking at a subject on every side; and they were expressed with those limitations which long experience suggests to others. He read with pleasure the bold and brilliant speculations of more adventurous minds; but he reserved his belief for evidence, for truth; and if the most valuable gift of the understanding be an enlarged, discriminating judgment, then his was a most highly gifted mind.

From a mind so balanced, we could hardly expect that fervid eloquence which electrifies an assembly, and makes the speaker for a moment an absolute sovereign over the souls of men. His influence, like that of the great powers in the natural world, was mild and noiseless, but penetrating and

enduring. That oratory which overwhelms and bears us away like a torrent, almost always partakes of exaggeration and extravagance, and could not easily be reconciled with the distinguishing properties of his mind.—His imagination was fruitful and creative; but, in accordance with his whole character, it derived its illustrations more frequently from regions of beauty than of grandeur, and it imparted a colouring at once rich and soft, and a peculiar grace to every subject susceptible of ornament.—His command over language was great. His style was various, vigorous, unborrowed; abounding in felicities of expression, and singularly free from that triteness and that monotonous structure, which the habit of rapid composition on familiar subjects almost forces on the preacher, and which so often enervate the most powerful and heart-stirring truths.—His character as a preacher, needs no other testimony than the impression left on his constant and most enlightened hearers. To these, who could best judge of his intellectual resources, and of his devotion to his work, his public services were more and more interesting. They tell us of the affluence of his thoughts, of the beauty of his imagery, of the tenderness and earnestness of his persuasion, of the union of judgment and sensibility in his discourses, and of the wisdom with which he displayed at the same moment the sublimity and practicableness of Christian virtue. They tell us, that the early ripeness of his mind did not check its growth; but that every year enlarged his treasures and powers. Their tears and countenances tell us, more movingly than words, their deep sorrow, now that they shall hear his voice no more.

Of his social character I need not speak to you. No one who ever met him in a friendly circle, can easily forget the attraction of his manners and conversation. He carried into society a cheerfulness and sunshine of the soul, derived partly from constitution, and partly from his bright, confiding views of religion; a delicacy, which instinctively shrunk from wounding the feelings of the humblest human being; a disposition

to sympathise with every innocent enjoyment; and the power of communicating with ease and interest the riches of his mind. Without effort, he won the hearts of men to a singular degree. Never was man more universally beloved. Even in sickness and in foreign lands, he continued to attract friends; and it is our consolation to know, that he drew from strangers much of that kindness which blessed him at home.

In his sickness, I was particularly struck with his submission to God, and his affection for his people. His submission seemed entire. There was no alloy of impatience or distrust. His sickness was a severe trial; for his heart was bound up in his profession, and if in anything his ambition was excessive, it was in his desire to enrich his mind by laborious study. He felt deeply his privation, and he looked forward to an early death as a probable event. But he bowed to Providence without a murmur. He spoke only of the Divine goodness. "I am in God's hand, and his will be done," were familiar sentiments, not uttered with commonplace and mechanical formality, but issuing, as his tones and countenance discovered, from the very depths of his heart. A firmer and calmer submission could hardly have been formed by a long life of suffering.

His feelings towards the congregation which he served, seemed at times too strong for the self-possession and calmness by which he was characterised. Their kindness overpowered him. The only tears which I saw start from his eyes, flowed from this source. In my last interview with him, a day or two before his voyage, I said to him, "I trust that you will return, but I fear you cannot safely continue your pastoral relation. We have, however, another employment for you, in which you may be useful and happy." He answered, "If I get strength I shall use it for my people. I am willing to hazard my life for their sakes. I would preach to them, although the effort should shorten my days." He added, "Should I forsake them after the kindness I have received,

the cause of religion and of the ministry might suffer; and to this cause I ought and am willing to make any sacrifices."— Such is a brief sketch of our lamented friend. He was one of the most blameless men, of the most devoted ministers, and of the fairest examples of the distinguishing virtues of Christianity.

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